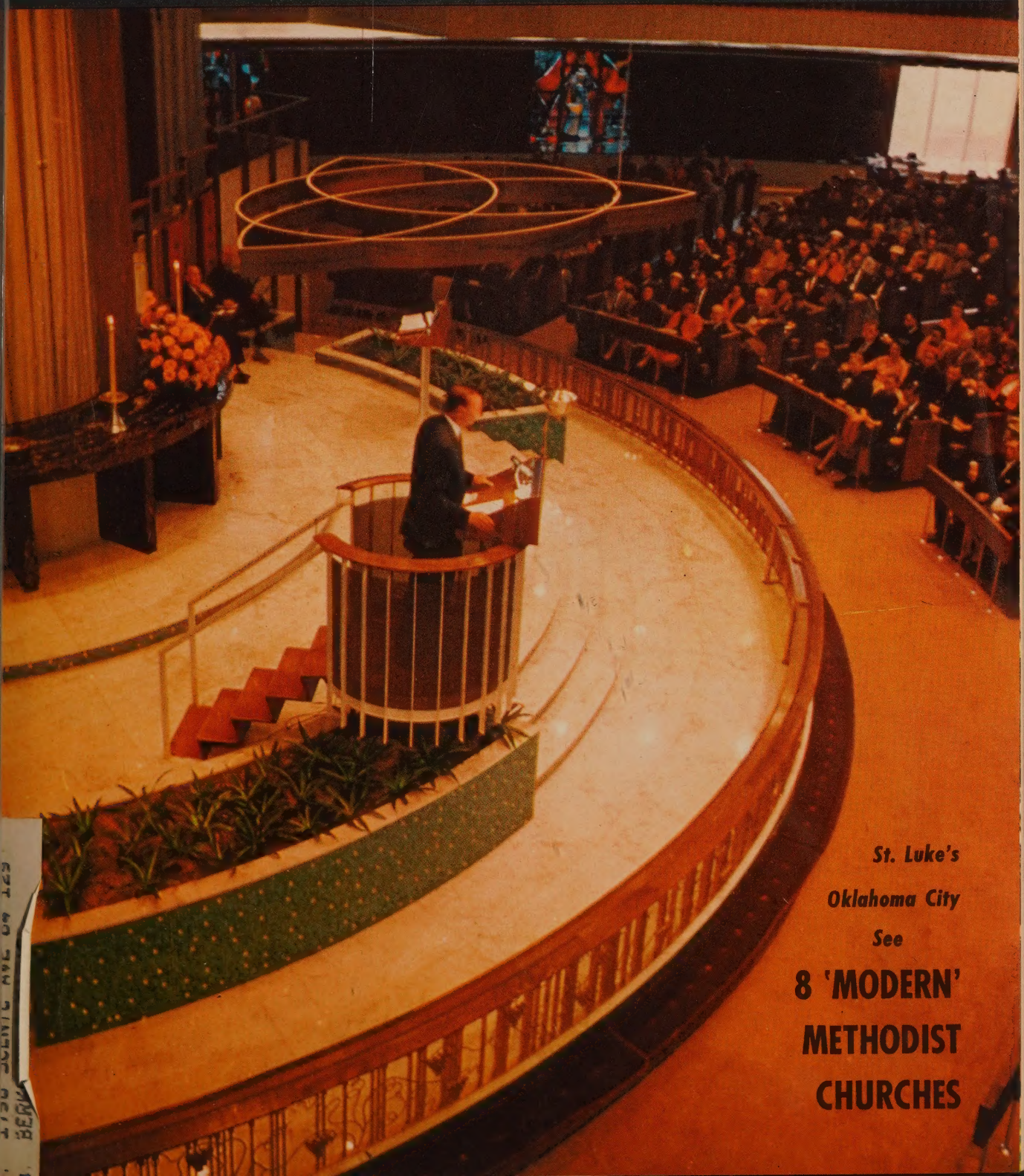
Together

LIBRARY
SCHOOL
OF RELIGION

BISHOP G. BROMLEY OXNAM
I Believe in Man

PEG KEILHOLZ
How to Feed Hungry Methodists

Midmonth Magazine for Methodist Families *February 1958*



St. Luke's
Oklahoma City
See

8 'MODERN' METHODIST CHURCHES

Together

Established in 1826 as CHRISTIAN ADVOCATE

The Midmonth Magazine for Methodist Families

"Is thy heart right, as my heart is with thine? . . Dost thou love and serve God? It is enough. I give thee the right hand of fellowship."

John Wesley (1703-1791)

FEBRUARY 15, 1958 ***Vol. 2, No. 2***

Family Church Supper	Cartoon by Graham Hunter	1
Marriage Brought Me Back to Church	Dale Evans	9
I Believe in Man	Bishop G. Bromley Oxnam	10
One Boy in 3 Million	Gardner Soule	12
A Look at Us . . . From Down Under	Alan Walker	15
The Gift of Second Sight	William F. McDermott	17
Unusual Methodists		18
Has Your Town a Nest Egg?	Daniel Longwell	20
Methodism's Hollywood	(Pictorial)	23
How to Feed Hungry Methodists	Peg Keilholz	26
The Best You've Got	I. A. R. Wylie	29
The Strange Impulse	Robert Zacks	31
Is It Good-by to Gothic?	Frank Lloyd Wright	32
Church Architecture Up Till Almost Now		34
8 'Modern' Methodist Churches	(Color Pictorial)	35
Honesty Comes on Tiptoes	Angie Hall	45
The Lure of Finding Rare Bibles	Frederick E. Maser	60
Talents for Christ	(Pictorial)	63
News of the World Parish		7, 66
Christian Symbolism	Martin Roper	75

OTHER FEATURES AND DEPARTMENTS

Letters	3	*Browsing in Fiction*	*54*
Teens Together	*43*	*Dr. Michalson's Column*	*57*
Looks at Movies	*44*	*Small Fry*	*58*
Spiritual Efficiency	*47*	*Methodist Almanack*	*67*
Light Unto My Path	*48*	*Shopping Together*	*73*
Looks at Books	*50*	*Let's Get Acquainted*	*74*

Advanced in design, new as tomorrow, is the sanctuary of St. Luke's Methodist Church at Oklahoma City. This modern church and the seven others in full color on pages 35-42 typify the current trend away from Gothic, as described by famed architect Frank Lloyd Wright on page 32. The color photograph is by A. Y. Owen.

FAMILY CHURCH SUPPER

Just as you look forward to the heart-warming experience of your forthcoming church supper, so you'll enjoy Graham Hunter's drawing. It won't be complete, however, without a few childish squeals, a rattle of pots and pans, and the aroma of fresh rolls coming out of the oven! For the newest ways to serve your church supper, turn to page 26 and read *How to Feed Hungry Methodists—in a Hurry.*

TOGETHER is an official organ of The Methodist Church, issued monthly by The Methodist Publishing House, 740 N. Rush St., Chicago 11, Ill. Opinions expressed do not necessarily reflect concurrence of The Methodist Church. *Editor:* Leland D. Case • *Executive Editor:* Paul Friggens • *Managing Editor:* Fred R. Zepp • *Art Editor:* Floyd A. Johnson • *Associate Editors:* H. B. Teeter, Bruce L. Williams • *Editorial Assistants:* Else Bjornstad, Judy M. Johnson • *Contributing Editors:* Newman S. Cryer, Jr., Peg Keilholz, Carl Michalson, T. Otto Nall, H. F. Rall, Roy L. Smith • *Business Manager:* Warren P. Clark • *Advertising Manager:* John H. Fisher • *Publisher:* Lovick Pierce • *Copyright 1958 by* Lovick Pierce.

Manuscripts and Correspondence for publication: Write to Editorial Offices, 740 N. Rush St., Chicago 11, Ill. Authors should send postage.

Subscription: $3 per year, single copy 35¢. Write to TOGETHER Business Office, 740 N. Rush St., Chicago 11, Ill. Telephone MIchigan 2-6431.

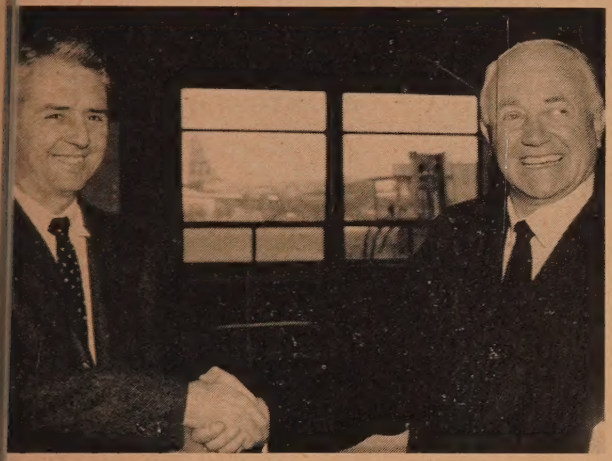
Advertising: For rates, write to TOGETHER Advertising Department, 740 N. Rush St., Chicago 11.

Entered as second-class mailing matter at Post Office in Chicago, Ill., under Act of March 3, 1879; additional entry at Nashville, Tenn. Accepted for mailing at special rate in Section 1103, Act of October 3, 1917, authorized July 5, 1918. *Change of Address:* Five weeks' advance notice, old and new addresses, and mailing label from current issue are needed. Mail to TOGETHER Business Office, 740 N. Rush St., Chicago.

San Francisco Area
Bishop Donald H. Tippett
83 McAllister Street, San Francisco 2, Calif.

California–Nevada
Pacific
Japanese

NEWS of Your Church in Action
Editor: Winston H. Taylor
83 McAllister Street, San Francisco 2, Calif.



n Bishop and Mrs. Tippett's return home from their three-nonth tour of duty in the Far East, they were greeted at San rancisco airport by a group of area people, among them Bert Vichols, lay leader at St. Paul's Church, South San Francisco.

Mike Conard Photo

When Bishop and Mrs. Tippett arrived on Okinawa for a Christmas and New Year's preaching mission to the armed forces, they were welcomed by Maj. Gen. Francis M. McAlister, left, commander of the Third Marine Division, along with several chaplains.

Christianity Wins Many Top Asian Leaders

"It's amazing how many of the top eaders in the Far East are Christian, ven though Christians are a small ninority of the population." This and the act that missionaries continue to be ieeded were among the primary observaions by Bishop Tippett upon his and Mrs. Tippett's return after a three-month's our of duty overseas.

The Tippetts visited nearly every site of Methodist work in Korea, Japan, Okinawa, Taiwan and Hong Kong, to carry a message from America and to see the mission work firsthand.

During the coming weeks they will appear at a number of meetings to tell the story of their tour. Report meetings included one Feb. 9 at Yuba City, and Feb. 12 at Red Bluff. Scheduled are meetings Feb. 16 at Tulare and Feb. 23 at Lodi, Mar. 2 at First-Oakland in the morning and Glide-San Francisco in the evening. Bishop Tippett, Bishop Gerald Kennedy and the Rev. Roy Nichols of Downs Memorial-Oakland conducted a Commission on Chaplains' school for Methodist chaplains of all services at Asilomar early this month.

Here are some of Bishop Tippett's comments on the Far East:

JAPAN—The Kyodan (United Church) has two major difficulties, the lack of a pastoral appointment system and the fact that most of the preaching is on the scholarly level of language and is highly theological with little ethical content. The mission schools are doing a wonderful work but perhaps too much has been done there at the expense of evangelism and social service, which are limited. After 100 years of missions only one-half of one per cent of the people are Christian.

KOREA—"Out of their poverty they have built many churches." The church is growing rapidly, but can't build fast enough to match the evangelistic zeal. The theological education is practical.

The youth movement is excellent, but two great needs are a student center in Seoul, to gather students and to train youth leaders, and a camp for youth. The former would be a memorial to the Rev. Kris Jensen, long a missionary in Korea.

When asked whether missionaries should continue to go to Korea, President Syngman Rhee, an active Methodist, told the bishop, "Of course we need missionaries."

TAIWAN (Formosa)—Here especially is Christian leadership in evidence. Methodists were late in arriving, mostly with evacuation from the mainland. They were asked to assume sponsorship of the new Soochow University, whose board president is commanding general of Free China military supply forces. General and Madame Chiang Kai-Shek, also Methodists, lead in prayer meetings and philanthropic work.

HONG KONG—The church is doing good work with refugees but can touch only a small part of the need. Kindergartens and adult classes are being stressed in the crowded cities.

On Okinawa, just before coming home, the bishop visited all the island's armed forces units, spoke nine times to some 2,000 persons and made radio and television appearances.

Military leaders said the visit "did much to encourage the many servicemen away from their families, particularly when they realized that the bishop gave up Christmas at home to be with them."

Everywhere in the Far East, reiterated the bishop, there is "tremendous opportunity" for the church to meet many needs of many people.

Slate Bishop's Dinners

Addition of a fourth location is one of the features for this second year of the Bishop's Dinners for Methodist Men, slated in late February. Sponsor is the conference Board of Lay Activities.

Bishop Tippett will speak at all the "men only" meetings on the subject of "Rise Up, O Men of God," dealing with the challenge of church work for laymen.

The new site is Trinity Church, Chico, where men from the northern part of the conference will gather the evening of Feb. 27.

The other sessions, which are on a regional rather than a district basis, will be Feb. 24 at San Leandro Church; Feb. 26 at First Church, Sacramento, and Feb. 28 at Roosevelt Junior High, Fresno.

In charge are Curtis Tarr of Aldersgate Church, Chico; Hugh Sherman of Laurel Church, Oakland; Col. Frank Paul of St. Mark's Church, Sacramento, and Judge Clare Pettit of Parlier, all district lay leaders.

Schedule Pastors' School

California-Nevada Pastors' School will move from summer to Apr. 7-11 and from campus to Mt. Hermon campground this year. The time change was the result of a survey of ministers' choices and is expected to result in increased enrollment, according to the Rev. Myron Herrell of Burlingame, dean.

Deadline for pre-registration is Mar. 15.

Speakers for the 1958 school will be Dr. Theodore Gill, editor of *The Christian Century,* on "The New Iconoclasm"; Dr. Milo Connick of Whittier College on "The Sermon on the Mount"; the Rev. John Magee of College of Puget Sound on "Reality and Prayer," and the Rev. Daniel Walker of First Church, Oakland, on the minister's personal life.

San Jose Has Sister City

Methodists have played a leading role among some 50 civic groups of San Jose, Calif., to make sister cities of San Jose and Okayama, Japan.

Affiliation ceremonies were held last spring as part of a program sponsored by the U.S. Information Administration for international friendship.

This fall, Mayor and Mrs. Hisashi Tabuchi of Okayama were guests of the city of San Jose. The program was arranged by the affiliation committee. Chairman is H. Price Webb of First Church, city director of adult education.

Also on the committee is Mrs. Florence Bryant, First Church. Dr. and Mrs. Lee M. Watanabe, Mr. and Mrs. Dave Tasuno, K. Mineta, and the Rev. and Mrs. Francis M. Hayashi, all of Wesley Church, aided with the program.

To Discuss Religious Life of Students at Colleges

The emphasis will be on junior colleges and the commuter student in California-Nevada's second Bishop's Convocation on Student Work, Mar. 14-15 at First Church, Modesto.

Bishop Tippett has called the convocation, in co-operation with the conference Board of Education's youth and student division, for student center directors, pastors near junior and other commuter colleges, and for college faculty members.

The sessions will consider the need for closer relationships of churches with junior colleges, formation of campus and local church Wesley Fellowships and ways of meeting spiritual needs of commuter students in all types of college and university situations.

Leadership, in addition to the bishop, will include Dr. Clarence P. Shedd, professor in religion in higher education at Yale Divinity School and now a visiting faculty member at Pacific School of Religion; Dr. Ernest Colwell, president of Southern California School of Theology; the Rev. Robert Leslie, associate professor of pastoral psychology and counseling at PSR; the Rev. Jameson Jones of the General Board of Education, and Dr. George L. Roehr, consultant in secondary education with the California Department of Education.

Mayor Hisashi Tabuchi of Okayama, Japan, was welcomed to San Jose this fall as the communities became "sister cities." He is seen here with his wife, who is in Japanese dress, and a group of citizens of San Jose, several of them prominent Methodists.

Wilkins Goes to New Post

The Rev. John R. Wilkins, executive secretary of the conference Board of Missions since 1955, was elected, Jan. 17, director of missionary education with the General Board of Missions. He plans to assume the new work, Mar. 1, with offices in New York City. No successor has been named for his post here.

Wilkins, who succeeds the Rev. Karl Quimby, will direct the board's work with conference and district missionary secretaries and in interdenominational summer missionary conferences.

A member of California-Nevada Conference since graduating from Boston University School of Theology in 1926, Wilkins served pastorates at Clarksburg, Oroville, and Burlingame. He has been superintendent of the Redwood-Shasta and San Jose districts. He has been a delegate to the last three General Conferences, as well as to the 1954 World Council of Churches assembly. A former president of Northern California-Nevada Council of Churches, he received an honorary Doctor of Divinity degree from College of the Pacific in 1954, the same year his book, *Let's Build,* was published. He also has served as chairman of the conference Board of World Peace.

Wilkins has traveled in China, Japan, the Philippines, Hawaii, and Germany.

Set Deadline for Contest

Several new hymns already have been received by the conference Commission on Worship in its search for hymns, according to the Rev. Fred Wilken of Grace Church, Fresno, chairman. Deadline for their submission to him is Apr. 1.

Some of the contributions include original music as well as words.

The three best hymns, written by a pastor, a church musician, and a layman during this year, are to be introduced at the 1958 annual conference session as its official hymns.

Recent Area Deaths

Two retired ministers and a minister's wife died recently.

Mrs. N. F. Johnson died Nov. 27 at Kingsley Manor in Los Angeles. Her husband retired in 1940 after pastorates in Northern California. She also was the widow of the Rev. R. U. Waldraven.

The Rev. Seijiro Uemura, who retired in 1949 after pastorates at Spokane, Portland, Denver, and Fresno, died Dec. 7 in Tulare.

The Rev. Chester C. McCown, 80, professor and dean emeritus of Pacific School of Religion, died Jan. 10 at his home in Berkeley. He had served as pastor and missionary prior to going to PSR in 1914 and had directed archeological excavation at the biblical city of Jerash.

eport Recent Church ilding and Remodeling

No slow-up is yet indicated in the ding and improving of churches in Francisco Area. Evidence of con- ued work is in these reports:

an Ramon Valley Church, Danville, an 1958 by worshiping in its new pel, first unit built for a congregation anized last July 7. The new parsonage has been completed, and the old one verted into a youth center. Planning nder way for more classrooms.

The new $70,000 sanctuary of **Ep- rth Church, Fallon, Nev.**, was occu- d Dec. 22, signaling the end of more n two years of construction, much of y volunteers. The masonry building includes dining hall, kitchen, and ces. The basement has been in use classes during the past year. The ctuary permitted both expansion of gram and cancellation of double rning services. Consecration by hop Tippett will be in late March.

The Clara Jane Crase memorial organ s dedicated Dec. 15 at **Grass Valley urch,** the gift of Simon L. Crase in mory of his wife. In preparation for organ, the chancel was altered and panded at a cost of about $5,000.

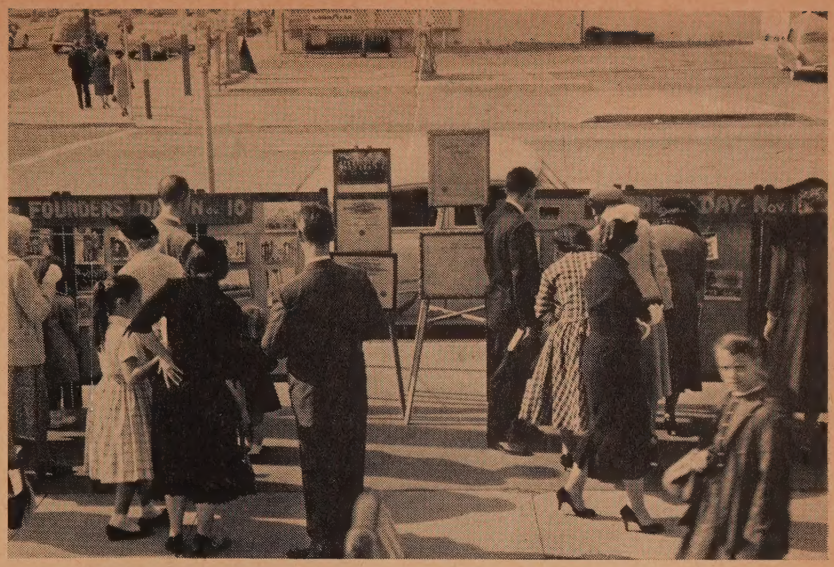
Middletown Church has renovated its nctuary floor and is preparing to re- ce its chancel carpeting, according to Rev. J. Foster Hamilton.

Almost $34,000 has been pledged by **ll Valley Church** members for the first ilding unit on their new five-acre site. ture of the unit has not been decided.

More than $83,000 was pledged in the **n Leandro Church's** development pro- am, mostly to clear building debt, but o to provide a start for a new church nearby San Lorenzo and to launch a youth center. The campaign featured a color movie, *The Center of Our Lives,* which was originated by Walton Chabrow, written by John Cotter and photographed by Hank Jones. The film was shown to gatherings of members in two homes each evening for a week. John L. Pearson was campaign chairman.

Hillsdale Church, San Mateo, raised some $87,000 in a similar effort—for debt reduction, more church-school rooms, and a start for a projected new church in West San Mateo.

Ground was broken Jan. 2 for a new four-bedroom parsonage for **Sparks, Nev., Church,** exactly one year after construction began on the new church plant.



Along with worship and pageantry, the 100th anniversary observance at First Church, San Jose, in November featured a sidewalk display of historic materials.

Winston Taylor

irst Church, Fresno, has a new face on the main building, dedicated 35 years ago. he brick and stucco exterior and the new spires match newer additions at right.

Students Wield Brushes

The Community Church at Yolo is a gleaming white since Oct. 5, when 30 students from the Student Christian Association on the Davis campus of the University of California came to town.

They swarmed over the church with brushes and buckets and, when tired, were revived by organ music played by Mrs. Ella Jenks of the church. The Woman's Society of Christian Service served lunch, and several men joined the students in painting and have since completed the job, according to the Rev. Bruce T. Baker, pastor.

For the students, this fulfilled a promise made last spring when they were in Yolo to paint the parsonage. The refurbishing of small churches is one of the group's practices in Christian service. Their leader is the Rev. Dave Burnight of Davis.

New Posts for COP Men

College of the Pacific President Robert E. Burns was elected in January as president of the National Association of Schools and Colleges of The Methodist Church. The association includes 104 instituitions of higher education.

Appointment of the Rev. Frank A. Lindhorst as chairman of the college's department of Bible and religious education was announced by President Burns. Lindhorst succeeds the late Rev. George H. Colliver, who founded the department.

At COP since 1945, Lindhorst has been professor of religious education and director of Christian community administration, developing a field work training to supplement classroom studies for those preparing for church-related vocations and other Christian service.

Previously he was a World War I army chaplain, pastor, director of religious education, Boy Scout executive, executive secrtary of Christian education for the Des Moines Area, and on the General Board of Education staff. He has an honorary Doctor of Divinity degree from College of Idaho, wrote the book, *The Minister Teaches Religion,* and is an authority in audio-visual education.

Several conference pastors have been called upon to teach Dr. Colliver's Bible courses during the remainder of the year, including the Rev. George Goodwin of Central Church, Stockton; the Rev. Wilbur Choy of St. Mark's Church, Stockton, and the Rev. Jackson Butler of Lodi.

Fire Destroys Church Unit

Much of the educational building of Christ Church, Santa Maria, was destroyed by fire Sunday night, Dec. 22.

Damage was estimated at $5,000. The loss was fully covered by insurance. Repairs began immediately, and services were continued as usual.

Guest Speaker on Radio

This month's speaker on the area's *Faith of Our Fathers* broadcast is Dr. Ralph Johnson, recently installed as president of Berkeley Baptist Divinity School.

Johnson is the fifth guest speaker in this winter's series. The program is aired over nine radio stations in Northern California and Nevada, as a service of the Area Commission on Public Relations and Promotion.

29 Go to Urban Life Meet

Twenty-eight ministers and one laywoman will represent San Francisco Area at the second National Methodist Convocation on Urban Life, Feb. 18-20 in Washington, D. C.

They will be led by the Rev. Charles Warren of Taylor Church, Oakland, chairman of the conference Board of Missions committee on urban work.

Discussion leaders will include the Rev. Elliott L. Fisher, San Jose District superintendent.

Only laywoman in the delegation is Mrs. Rebecca Obregon of the new Messiah Church, Oakland.

Churches Share Christmas

Churches shared their Christmas season dramatically with their communities, with such examples as these:

Nativity tableaux, using live animals, were enacted by youth groups of Elverta Church and by members of Monterey Church. The latter had its setting in the shelter of a huge, gnarled oak tree.

The MYF of First Church, Vallejo, visited a nativity scene in a nearby barn and re-enacted the Christmas story.

The sanctuary choir of Jones Church, San Francisco, was among groups chosen by the city department of recreation to sing an evening program in Union Square.

The choir of Temple Church, San Francisco, renewed an old custom of caroling while riding one of the famous cable cars. Some 25 members accepted the invitation of the municipal railway.

Church Marks 50th Year

Fiftieth anniversary of the building dedication of Shattuck Avenue Church, Oakland, was observed Jan. 26, with Bishop Tippett preaching.

The church began as a Sunday school, acquired its first property and building in 1892, and erected the present plant in 1907-08. Until that time the district had been a suburb of Oakland.

Two Ministers 'Re-retire'

Two Northern California ministers "retired again" as 1957 closed.

The Rev. C. B. Sylvester, in the ministry from 1901 until retiring from California-Nevada Conference in 1946, closed out eight years as associate at First Church, San Jose. He had served the same church as pastor 1929-36. Sylvester, who will continue to reside in San Jose, also was elected in December to rece the 33rd Degree in Scottish Rite Maso

At Corcoran, the Rev. E. N. Hern dez completed a five and one-half-y pastorate at the Latin-American Chu He has spent 44 years in the minis 41 of them as a member of South California-Arizona Conference. In 19 upon integration of the Latin Ameri Provisional Conference, he officially tired but continued to supply the C coran pulpit. He was responsible for st ing the Latin churches in Bakersfi Olinda, Fullerton and Watts. He reside in Santa Paula.

Set Integration as Goal

The two Methodist churches in I ingston, Calif., have begun action lo ing toward the day when they will part of the same conference, and perh the same congregation.

First Church, in California-Nev Conference, and Grace Church, in Pac Japanese Provisional Conference, h selected a joint committee for explo tion of the churches' work together.

Already the Methodist Men's group being united as a single club, while congregations will combine for wors next summer.

RIDING THE CIRCUIT

New minister of music at San Ramon Valley Church, Danville, is Mauritz Lundholm, who is organizing the chancel choir for the congregation formed last July. Lundholm has directed music in large churches of both California and Massachusetts.

Discussion leaders at this month's annual convention of the National Association of Methodist Hospitals and Homes, in Chicago, included Roy J. Pryor of First Church, Palo Alto, chairman of the conference Board of Hospitals and Homes, and the Rev. Harold R. Barnes, executive director of Fred Finch Children's Home in Oakland.

New educational assistant at Tulare Church is Mrs. Louis Trumbo, active in the church during a former residence in the city.

The Rev. Hamilton Boswell of Jones Church, San Francisco, participated during January in a Washington, D. C., conference concerned with ways of ending racial discrimination in employment. The meeting was called by Vice-President Nixon as chairman of the President's Committee on Federal Contracts. Minority group resources were given special attention.

Sixtieth wedding anniversary of Mr. and Mrs. R. S. Wells of St. Paul's Church, Fresno, was observed Dec. 29 with a reception in the church parlors.

New parsonage arrivals include Kenneth Douglas, born Nov. 21 to the Rev. and Mrs. Wayne H. Long of Orla Federated Church; Philip Stuart, b Dec. 7 to the Rev. and Mrs. Phi Whitmer of Carlmont Church; Matth Wesley, born Dec. 14 to the Rev. a Mrs. Wesley Yamaka of Grace Chur Livingston; James Winfred, born Ju 4, 1957, and adopted Dec. 23 by Rev. and Mrs. Richard M. Kendall Elmhurst Church, Oakland.

Appointments of supply pastors Bishop Tippett include Oscar Rodrigu to Latin American Church, Corcor and Richard E. Penaluna to Placervi Federated Church.

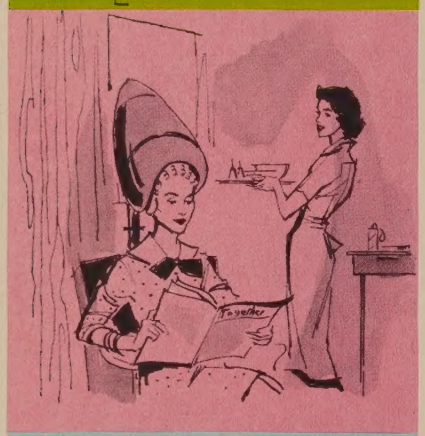
New director of Christian education First Church, Fresno, is Miss Mo Dyer. For the past eight years she filled a similar position at First Chur Champaign, Ill.

At the recent assembly of the Natio Council of Churches, the Rev. Rob Moon of San Leandro was appointed the executive committee of the Divisis of Christian Life and Work.

Golden wedding anniversary of Rev. and Mrs. George Briggs of Trin Church, Berkeley, was celebrated Chri mas Eve. They have retired from lo service as missionaries in India.

A new radio program, *Evening Pulp* has been launched by First Church, Oa land, at 7:30 p.m. each Sunday on S tion KRE, Berkeley. It includes a serm by the Rev. Daniel D. Walker, past and music by the church's choirs.

GRAHAM HUNTER



you give enjoyment PLUS

when you give Together

Because TOGETHER is a magazine to enjoy . . . to relax with . . . to feel good about, it makes an ideal gift. In addition, when you give TOGETHER, to hospitals, libraries, colleges and institutions of all kinds, you also help to inspire and inform impressionable students, the sick and bedridden, servicemen and unchurched members of your community who need Christian inspiration and information . . . and who will enjoy TOGETHER'S approach to Methodism-in-action.

TOGETHER gift subscriptions may be added to your church's ALL FAMILY PLAN any month at the special $2 a year rate. Have your pastor forward your order, giving names and addresses. Or, you may send your gift order direct to the TOGETHER Business Office, 740 N. Rush Street, Chicago. You will pay $3 a year for the first subscription and only $2 a year for each additional one year gift subscription on the same order.

Act promptly, for the sooner your gift subscription list is received, the sooner TOGETHER can reach out to entertain, inform, inspire!

Together

740 North Rush Street, Chicago 11, Illinois
Midmonth magazine for Methodist Families

Selected Bits from Your

Letters

Suddenly, a Door Opened . . .

[NAME WITHHELD AT REQUEST.]

The Night That I Crossed the Bridge [November, page 11], helped me out of a lonely dungeon of gloom and despair. Actually, I can't begin to tell you how much differently those few paragraphs made me feel about my affliction—mental illness—although the article was in no way related to emotional sickness.

Several months ago, I suffered a breakdown severe enough to require total hospitalization for several weeks. I have actually contemplated suicide, may God forgive me. Among other things, I feared my illness might progress until I was a catatonic creature huddled pathetically on a floor in an institution. Then I read Mrs. Rhinesmith's stirring personal testimony—and suddenly a door opened.

Know Your Family Tree?

MR. AND MRS. ROBERT LENON
Patagonia, Ariz.

Make Your Family Live [November, page 58] was especially good. We have followed much the same procedure, guessing the listing of the areas in which the individual members of the family lived out their life spans. With this fact known, future researchers will know where to go to consult old courthouse records and break the mysteries of dale branches of the family, and possibly carry the findings back another generation or two.

Grateful for the Uplift

MARCELLA MITCHELL
South Bend, Ind.

I read *Weekly Meditations on the International Sunday School Lessons* from TOGETHER . . . I am not only a subscriber but took *The Christian Advocate* for many years. I am thankful to all who give these magazines their uplifting quality.

107 Methodist-related Colleges

W. A. PORTER, *Business Manager*
Birdville Public Schools
Fort Worth 11, Tex.

I especially enjoyed *The Methodist University and College All-American Elevens* [December, page 46]. It set me to wondering on a point about which perhaps others may have been interested —just which are, and where are, all our Methodist universities and colleges (both football-playing and nonparticipating)?

There are 107 Methodist-related colleges and universities. For more complete information, contact the Board of Education, Nashville, Tenn.—EDS.

'Artistic Trash!'

MRS. OTTO WELLS
Fairmount, Ind.

The pictures of the life of Christ in TOGETHER [December, page 35] are interesting, with beautiful coloring. Surely, we all agree that an artist has a right to picture the universal Christ in his own national setting. But one figure on page 35 is vulgar. Another on page 37 is indecent. And the Crucifixion scene on page 41 is, in my opinion, hideous and revolting.

Those three blotches and smears don't look at all like human beings. I suppose they are symbolic, designed to appeal most of all to eggheads and highbrows.

We doubt that most readers will agree. Christ lived in Asia—and it is quite possible that artists of India could depict him with truer insight than do most Western painters.—EDS.

'Think and Let Think'

EARL W. SEELEY
Manchester, Iowa

The critics of Bishop Gerald Kennedy's book reviews [November, page 3] should read and memorize Philippians 4:8 and be more tolerant, with a decent respect for the opinions of people who advocate purity of thought and conscience.

On Welcoming Ex-Catholics

GILBERT E. WARD
Plain, Wis.

I wish to compliment Hartwell Daley for his article, *Helping Ex-Catholics Feel at Home* [December, page 19]. Since I live in a Catholic community, I have long felt the need for an article of this nature.

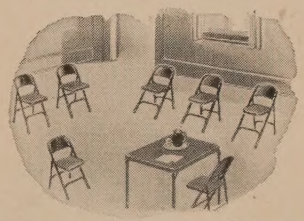
It does much more than tell how to make ex-Catholics feel at home. It explains our differences, yet emphasizes our similarities. These we must constantly keep in mind. Secondly, it ap-

Samsonite Exclusive!

SAMSONITE PLASTI SHIELD

brings the upholstered look to the world's strongest steel chair

Your church instantly takes on new elegance with Samsonite PlastiShield folding chairs!



Samsonite has discovered that vinyl sealed to steel actually resists damage better—is more durable. What's more, PlastiShield, guaranteed by GOOD HOUSEKEEPING, has the look and feel of fabric to go along with its colossal strength. In washable tan or grey monk's cloth pattern.

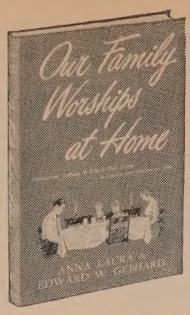
Samsonite is slash-proof! Knife blades are ineffectual against PlastiShield's surface. Won't nick, cut or tear.

Samsonite is burn-proof! Let cigarettes burn right down to the tip—not a sear or singe on PlastiShield's surface.

Samsonite is stain-proof! PlastiShield's protective surface sponges clean. Even nail polish or polish remover rubs right off.

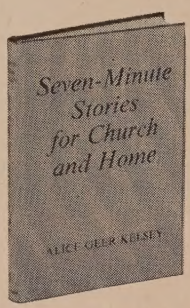
FOR FREE BOOKLET write today to: Shwayder Bros., Inc., Institutional Seating, Dept. TO-2, Detroit 29, Mich.

OUR FAMILY WORSHIPS AT HOME



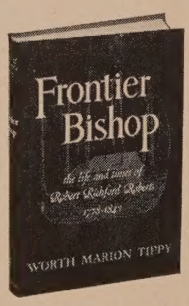
Anna Laura and Edward W. Gebhard. 49 devotion-discussions applying the Bible to daily living, for families with children over 9. This book is a valuable resource for developing family worship. $2.50

SEVEN-MINUTE STORIES FOR CHURCH AND HOME



Alice Geer Kelsey. 36 new stories for juniors by a well-known author and junior leader. Included are tales of the Cherokee Indians, stories of the Philippines, stories with Bible texts, and many others. $2

FRONTIER BISHOP



Worth Marion Tippy. An absorbing account of a colorful individual who was deeply involved in the life of his church between 1778-1843—Robert Richford Roberts, sixth bishop of the Methodist Episcopal Church. $3.50

All three books ready Feb. 10

ORDER FROM YOUR BOOKSTORE

ABINGDON PRESS

Publishers of THE INTERPRETER'S BIBLE

proaches the whole problem in a loving, Christlike manner.

Helped Ex-Catholic Adjust

HARRY B. MILES, JR., *Pastor*
Christ Methodist Church
Sergeantsville, N.J.

I have a letter from a new member of our Kingwood Methodist Church. She is a young woman with three children who recently married a young man from our church. Her former husband and she were Roman Catholics and it is thrilling to witness her adjustment in the Protestant faith during the last 14 months. She now is a member of The Methodist Church and has her three children enrolled in church school.

TOGETHER can take much of the credit for helping this woman adjust to the Protestant faith and become sincerely involved in the program of The Methodist Church.

Recently she wrote me about TOGETHER, saying in part: "One thing I appreciate about the magazine is that there is no prejudice about any of its contents. It speaks with respect of other religions, races, etc. . . ."

From Fairly New Protestant

MRS. D. W. VANPELT
Houston, Tex.

I've just read *Helping Ex-Catholics Feel at Home.* I guess I enjoyed it more than most, for I was a Catholic for 36 years before becoming a Methodist in 1950. I could fill a book with my feelings on this subject . . .

I'd like to give an example of what I mean: The Catholic Church taught me to pray, but The Methodist Church taught me how to pray. While the Catholic Church taught me the importance of praying, the Methodist taught me reverence and *listening* while praying. The Catholics preached charity but the Methodists practiced love. I'm not critical, just a happy, contented, fairly new Protestant, trying to learn what I can and at the same time wanting to help others.

Taken in by Mrs. Bixby?

G. F. HUBBARTT
Warren, Ind.

Reluctantly I point out a flaw in what was otherwise an excellent article by Dr. G. W. Crane, *Write Your Thank You!* [November, page 43]. He was taken in by the fiction in reference to Mrs. Bixby. William E. Barton in his book, *A Beautiful Blunder,* shows that she was a phony. It is true her sons Charles N. and Oliver C. were killed in battle. Henry C. was honorably discharged, but her sons, Arthur E. an George W. were both deserters; th latter died a down-and-outer in Chi cago in 1900.

Dr. Barton states that Mrs. Bixb was deceitful and worked on the sym pathies of kindhearted officials an church people to get sympathy an cash. Of course, while Lincoln wa misled, his letter shows his own gen erous spirit.

While the writer quotes one sourc there are others who take the opposit side. In any event, Lincoln's letter il lustrates his Christian concern and a masterful example of a gracious than you.—EDS.

Mrs. Keith Is Too Right!

MRS. JOHN SIMON
Beloit, Wis.

After reading Talmage Mallory critical letter [December, page 3] o *My Children Are Making Me Ov* [October, page 31], I went back an reread the article. For the sake Juanita Keith, the author, I'd like say I think it is a fine article and I' sure there are others who do, too.

Parents are not perfect and ofte their children are just the ones point out the imperfections. I thin Mrs. Keith strikes a happy balance the area of discipline. And, Mr. Ma lory, who said the daughter didn knock? You are reading into it what not there.

Have Churches Failed?

LON A. SPEER, *Pastor*
First Methodist Church
Midkiff, Tex.

I have just read *Do War Toys Hu Your Children?* [December, page 32 . . . Your article indicates that wa toys are accepted by most parents i this culture. This is no surprise, bu we are surprised at how few Christia parents reject them. In general, you writers appear to accept war toys be cause they accept war. Their acceptanc of war toys is a reflection of our ac ceptance of war as an instrument national policy.

The games children play reflect th roles their parents and other adults fil By playing a part, the child is preparin to live that same part when he become a man. By playing soldier, the child prepared for becoming a soldier. Neithe the adult role nor the childhood pla can be labeled cause and effect. Ther is a mutual interaction between th adult culture and the play of th child. . . .

A note of sadness runs through th entire powwow. The churches hav failed. The ideals of our culture hav

"Because of my nervous stomach, my doctor started me on Postum"

"I was nervous, irritable . . . my stomach didn't feel right. I was tired most of the time . . . and yet, I slept poorly.

"I loved coffee . . . and I found the more nervous, upset and tired I felt, the more coffee I drank.

"Finally, I went to the doctor, and he pointed out that perhaps I was '*over-coffeed*' . . . getting too much caffein. He suggested a change . . . advised me to drink Postum instead . . . because Postum's 100% caffein-free.

"And Postum's really good . . . doubly so because I feel and sleep so much better. My husband says I look younger, too!"

Postum is 100% coffee-free

Another fine product of General Foods.

Worship in comfort with individual seating by

HEYWOOD-WAKEFIELD EST. 1826

More and more places of worship are featuring individual comfort and privacy with Heywood-Wakefield seating. Tastefully designed and manufactured to highest quality standards, chairs are available with a variety of hymnal racks and aisle ends adapted to the requirements of each specific denomination. Write for illustrated folder.

HEYWOOD-WAKEFIELD COMPANY
Church Seating Division
MENOMINEE, MICHIGAN

AMAZING NEW FUND RAISING PLAN!

MAKE LITERALLY $1,000's

in one night

ONE DOLLAR PROFIT on each sale of terrific new home product that can be sold by your group in one evening sale, and make year's budget overnight! Low cost—$2.98 per unit.

Product SELLS On Sight—Needed In Every Home. PRE-SOLD by ads in 10 leading magazines—plus Good Housekeeping Seal.

WRITE For FREE INFORMATION

ODOR-AIRE
330 N. MOSLEY
Wichita, Kansas
Send me immediately information on *new* plan for fund raising for large or small groups.
NAME _____
ADDRESS _____
ODOR-AIRE, INC. WICHITA, KANSAS

frustrated the parents who sought to avoid war toys. The avalanche of TV, comics, and movies has diverted our minds from the problem of war toys. The New Testament does not call for people who will go to war *reluctantly*. It calls for people who will *make peace*. They shall be called sons of God.

There is more to the story than you told.

Tip to Speech Students

MISS PAULINE JUDSON
Wingdale, N.Y.

I am a student nurse at Harlem Valley State Hospital, Wingdale, New York. Our first year is being spent mainly at New Paltz College where I am taking many subjects, one being speech.

Last month we were to give a speech of inquiry, in which you present two sides of a problem. For this I used *How Bad Are GIs Abroad?* [June, page 13 and July, page 20]. For a final examination I plan to give another speech of inquiry. For this I shall use *Do War Toys Hurt Your Children?*

I am sure that if anyone is taking a speech course TOGETHER will help him very much.

Defender of TV and Comics

MRS. L. G. FOWLER
Forsan, Texas

I have always enjoyed TOGETHER and have agreed with a great many things. But in *Do War Toys Hurt Your Children?* a great many letters blame TV, comics, and movies for children's misbehavior.

Our children play with guns. But my husband, who was in World War II, has taught them that some guns do great harm. As for comic books, some should be taken off the newsstands, but we have found others to be wholesome for all ages. We choose the movies for the whole family to enjoy; if we think our children shouldn't see a movie, we do not take them. . . . I do not believe TV and guns will ruin my children any more than movies or comics did me.

A Ministry in Music

ROBERT C. WILLIAMS
Asst. Dir., Gen. Board of Lay Activities
Chicago, Ill.

After reading Ralph Freese's article, *'Hallelujah' Rings Out in California!* [December, page 31], I am more appreciative than ever for having sung under the direction of Dr. Gordon Bachlund in Grace Church, Long Beach, Calif.

He selected hymns to carry out the theme of the sermon. He told us the stories of the hymns. We learned many passages of Scripture through the a thems we sang. His rendition of "Cor fort Ye" from *The Messiah* was annual event awaited by young a old alike. His influence upon the you of our church was great.

I am firmly convinced that Dr. Bac lund's ministry of music was almost effective as the ministry of the past under whom we served.

Can Critics Be Christian?

H. E. BAKER, *Pastor (Assoc.)*
First Methodist Church
Daytona Beach, Fla.

I like TOGETHER. But I feel that rea ers have a right to criticize its co tents without being branded as "stod and narrow-minded" [November, pa 8]. Because a thing is modern do not necessarily mean it is Christi We can become so broad that we w have no depth. Let us be Christian our attitudes.

'Please Don't Change'

CLEVIS O. LAVERTY, *Pastor*
Cape Porpoise Methodist Church
Cape Porpoise, Me.

I do not know who is responsible the make-up of TOGETHER, but plea do not change it. The acceptance he has been 100 per cent. I think that i stituting the All-Family Plan has be one of the best things that I have do It is the popular magazine in everyon household at Cape Porpoise.

A Luxury Down Under

ROBERT R. SMITH, *Pastor*
Wesley Parsonage
Hamilton, N.S.W., Australia

As a regular reader of TOGETHER, am wondering if my name and addr could appear in your hobby feature- collect church bulletins and papers.

Your magazine is a masterpiece a a luxury product from Australian stan ards. We keenly anticipate each issu

TOGETHER overseas subscriptions a $4.50, except for Central and Sou America, which are $3. In Canada a Mexico, TOGETHER *is $3.50.*—EDS.

A Colorful Hobby

J. FRED STILWELL
Amity, Mo.

An interesting hobby is a collecti of beautiful pictures. We save the bea tiful center color section of TOGETH each month and now have a comple file. TOGETHER is the best religious ma azine now published. We have sent more than 300 subscribers from our ow and neighboring churches.

Together / NEWSLETTER

THODISTS NEED NEW CHURCH A DAY. More leaders are urging Methodists to get rolling on new construction and remodeling. Currently the denomination spends $100 million annually, or one-eighth the nation's total. Its U.S. properties are worth a record $2.3 billion, more than triple their value 10 years ago. But population growth is pressing. There are 1,286 new congregations still housed in temporary quarters. By 1975, an estimated 6,800 new churches must be in operation. This means launching a new building, two remodeling projects a day.

AMINE IN INDIA? It's a definite prospect, warns the Methodist Committee for Overseas Relief. Floods and drought have dealt hard blows to Indian economy. Food production—down as much as 55 per cent in some areas—may drop 4 million tons. Eighty million people, one-fifth India's population, face food shortages. MCOR is planning to raise at least $100,000 more than its planned allocation of $74,000 to send to India.

O SEGREGATED SCHOOLS IN CHURCHES. The Methodist Board of Education has scored proposals to operate some segregated schools in church facilities, if a state abolishes its public-school system. The idea, says the board, has elements "which endanger our democratic way of life and threaten the integrity of our churches."

HURCH SCHOOLS BOOMING. Methodist leaders, who have seen fewer and fewer church schools in the last 10 years, are optimistic about the future. Last year the denomination gained 228 new church schools, with membership soaring to a record 7,058,427.

ETHODIST COLLEGES 50 YEARS BEHIND? Some influential laymen and educators now view Methodism's program to beef up its related schools as merely a good start. What's needed next, in 1960-64, is a church-wide campaign for capital funds, they say. Methodist institutions need modern, expanded facilities on a par with tax-supported schools, these sources feel. To back up their claim, they point to growing enrollment in Methodist colleges (now 235,000, eight per cent of the nation's total), antiquated buildings and equipment. (See For Colleges: A Big Push on page 67.)

NEW MINISTER LOSSES. Each year since 1950 the number of Methodist ministers has increased slightly. But now there's a slump. Losses in 1957 dropped the total to 17,574, or 212 fewer effective ministers than in 1956. Increasingly the church is leaning on supply pastors, who have tripled since 1940 (from 2,177 to 6,716 in 1957).

LEAD U.S. EDUCATORS. Dr. William W. Whitehouse, president of Methodist-related Albion (Mich.) College, is new president of the Association of American Colleges. New president of The Methodist Church's National Association of Schools and Colleges is Dr. Robert E. Burns, president of 106-year-old College of the Pacific, Stockton, Calif.

(For more church news see page 66)

Enjoy financial security in an insecure world

Thousands of men and women are happily unconcerned about the ups and downs of the stock market.

They are secure, and enjoy better-than-average returns on their money, large deductions in income tax, and a deep sense of satisfaction because they are contributing to the betterment of the world.

They are holders of American Bible Society Annuity Agreements.

In the 115 years the American Bible Society has been writing annuities it has never failed. During the Civil War, World War I and World War II—and even throughout the severe economic depressions following the Panics of 1873, 1893 and 1929—every annuity payment was made on time for the full amount. No wonder these annuities are recommended as safe, proper investments by so many banks and counsellors.

These annuities which are such a blessing to those who own them also bless mankind, for they help the Society in its vital ministry of bringing the Bible to people everywhere in their own language.

Prompt, full payments without fail for over a century

AN INCOME ASSURED

Send Coupon Today!

AMERICAN BIBLE SOCIETY
450 Park Avenue, New York 22, N. Y.

Please send me, without obligation, your booklet T-82, entitled "A Gift That Lives."

Name _____

Address _____

City _____ Zone___ State_____

It's time for you to help select the

METHODIST FAMILY OF THE YEAR

SOMEWHERE in our church is the family that will be named the 1958 Methodist Family of the Year.

Each Methodist church has been asked to nominate one family from its congregation for this honor. You can help by suggesting the one family you'd be proudest to have represent your church at the Third National Conference on Family Life in Chicago next October 17-19.

Every reader of TOGETHER, any individual or a group in the local church may suggest a family. The official board of each church will determine the local nomination. (No nominations can be made directly to TOGETHER.) Each candidate will be screened by official family-life judges at the district, conference, and, finally, the national level.

The 1958 Methodist Family of the Year will be guests of TOGETHER at the Third National Conference on Family Life in Chicago. In addition, you'll find them featured in the October issue of TOGETHER.

Here are the qualifications for the Family of the Year:

1. **Parents age 50 or under.**
2. **Two or more children, at least one teen-ager, baptized and church members, or in Sunday school.**
3. **Family exemplifies inspiring Christian family living.**
4. **Family applies Christian ethics in business or profession.**
5. **Family takes a creative role in church and community life.**
6. **Family members are known as warm, good neighbors.**

Look about you as you participate in church and community affairs these next few weeks. Decide which family, of all those you know, best fits these qualifications, and then tell the board members of your church why you think they should nominate the family of your choice. April 18 is the deadline for your church to name its family! Your pastor has complete details.

The family of film stars Dale Evans and Roy Rogers finds closeness together in seeking nearness to God.

Marriage brought me back to church

By DALE EVANS

THE OTHER EVENING Roy and I were looking through one of our family scrapbooks. It hardly seemed possible to us that we have been married for more than 10 years—since December 31, 1947, to be exact.

Like all couples, we have had our good times and our sad moments. But the total of our worth to each other and our children, and our association with other human beings, seems to be summed up in the words in Matthew 7:7: "Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you."

It was shortly after our marriage that I returned to the church, largely because I felt that our children should receive religious training. Both Roy and I had gone to church when we were children, but the pressures of show business in later years gave us the feeling that we "didn't have time" for church on Sunday mornings.

Well, I soon felt much closer to my children—but Roy said that he felt left out. Finally he had a long talk with our minister—and our family became a unit, worshiping together.

In many little ways our faith grew, so that when the Lord chose to take our little girl, Robin, from us, we had the strength to survive our grief, secure in our knowledge of her immortal happiness.

As the years passed we dared to "mix religion with show business." We discovered that our critics were a small minority and that we were spiritually enriched to a degree we could never measure, particularly by the many hundreds who began to write us, saying that we were being remembered in their prayers.

Today with our family of eight—including my boy, Tom Fox, who lives away from us now, and Cheryl, who was adopted 17 years ago by Roy and the late Arlene Rogers, and who will soon marry the man of her choice—we feel we are the happiest, luckiest couple in the world. And we are grateful.

We know that none of this would have happened had we not sought and found God's love and blessing, which is there for everyone in the world to discover.

I Believe in Man *is an excerpt from Bishop Oxnam's* **A Testament of Faith,** *a compelling reading for all Christians of our age.*

I Believe in Man

IS MAN a god or a beast? Which is it: "To the strong belong the spoils" or "The meek shall inherit the earth"? For myself, I must start with the fact that God created us in his own image. I think of man as a son of God and of God as the father of us all.

There are those who argue that no man is the son of God until he has accepted Christ and declared adherence to a man-made creed alleged to be final and therefore not subject to change. They speak of adoption. To me, this is to betray the very Christ they demand that we accept. If God is father, we belong to one human family and are brothers. Man is endowed with real dignity. No matter what the color of his skin, the place of his birth, or the faith in which he is reared, he is my brother.

I believe in man because of the capacities with which he is endowed. There is no limit to the outreaches of his intellect. The *Iliad* and the *Odyssey* were written by a man; so, too, *The Divine Comedy,* the plays of Shakespeare, and *Faust.* Dedicated men and women, disciplined and devout, have stood before chemistry tables and the physicist's desk—mathematicians, biologists, astronomers—all have driven themselves day and night in quest of truth.

I believe the mind of man will shortly find answers to the problems of travel among the planets. New sources of power are sufficient answer to yesterday's fear that oil and coal reserves would soon be exhausted. In a word, I believe in man. His intellect is sufficient for the solution of his problems, for the phrasing of his thought, and the pushing out to the answer of the last question. He is unconquerable, save only as he defies the moral law and destroys himself. This he *can* do; I do not believe he *will.*

He has infinite capacity for love. He can hate, too, but I believe in him because I have looked into the eyes of a mother holding a baby in her arms and into the eyes of a father whose son was receiving his degree at college. Men and women have given their lives for others and have revealed the "greater love" Jesus described. If there be a "calling of the roll up yonder" we will hear the names of men and women who gave their lives for truth, for beauty, for country, and for the world.

When God sought to break through the last barrier, he revealed himself in a Person. Christ was born of a woman and laid in a manger. God thought man of such worth that he chose man for his own incarnation. This is the supreme exaltation of man.

Christians of recent centuries have been so concerned to prove the deity of Jesus that they have well-nigh forgotten his humanity. It was his humanity the Apostles' Creed sought to make clear. He was born. He suffered. He was crucified. He died. He was buried. He was a man in whom God made himself fully known. I believe in man because God believes in man. He believed in him so much that He saw in man a fit habitation for himself.

I believe in man because he has demonstrated that he, a lone individual, can stand against the massed power of class, race, or nation. He can refuse to bow to Baal.

I believe in man. He can stand at times disillusioned and in despair, faith gone, and fearful of empty sky, but, nonetheless, with head unbowed. This is the being who, with faith restored, will overcome the world.

Jesus suffered a cross and transformed it into a symbol of salvation. He loved and forgave his tormentors and died with a prayer upon his lips. Others have done so, too.

I know man can become a devil. I can understand those who see man as fallen, cursed by original sin, alienated from God, a beast. Man can be all of this. He can torture his fellows. He can become a sadist too revolting to describe. This I know. But he can also carry a cross to Calvary; he can die for a friend; he can be merciful; he can love. The terrible meek conquers the terror Rome.

I believe in man because he is a rational being. He cannot fulfill his destiny except as he exercises reason. Given freedom within which to reason, man transcends his limitations. He soon learns there is only so much food that can be eaten, so much raiment that can be worn. He tires of the palace and turns to the cottage. Overindulgence in sex becomes impotency. The physical has its limitations. But in the realm of the intellect and in the life of the spirit, the road leads upward to the light. The mind moves on. It enters new worlds that are but gateways to more new worlds, and thus it goes.

Man possesses God-given reason, a gift never to be discounted. In it lies the power to realize dreams. It is when man thinks things are impossible that he despairs. It is the linkage of reason and love that assures victory. Man is an animal, but he is also soul and mind. He worships. He thinks. He loves. Emancipation awaits the union of thought and love.

It is not to worship ourselves to appreciate and to appraise our capacities. Man has been able to move out beyond his selfish interests, beyond his family, his tribe and clan beyond the nation, beyond his race.

I can understand the pessimism of me religious thinkers whose only nswer is, "Man is a fallen creature, ursed by original sin, disposed to vil, damned unless he accepts hrist." But this is not man as I see im. I see man as God's own handi- ork. Man was created by God. I see im endowed with reason, a being f infinite capacities. I am constantly ware of the love that is ever pres- nt in the homes of the world, the ve of a man for his wife, or the ve of children for parents, and arents for children.

I know there is a fundamental con- radiction in society. On Sunday we leclare, "He who would be the great- st among you must become the ervant of all," and too often during he weekday we insist, "Self-interest s the only sufficient motive to drive nen to real achievement." But I know what men and women can be. I see man as fit for the incarnation of God; and in Jesus I see what he can become. I believe in man.

I believe that man can master the mysteries of his own inner life. I think we are at that task.

If God were but an image made of precious metal, it would be pos- sible to measure, weigh, analyze, and come at last to a scientific report on the nature of God. But God is not a graven image. All that I have said

By BISHOP G. BROMLEY OXNAM

is based upon a fundmental assump- tion, namely, that God exists, and this means for me that he is at least as much as personality. He is a living being. He is a spirit. Man, too, is a spirit. Have we sought to explore the spirit by the use of in- struments capable of measuring all else but the spirit?

Scientists, in a co-operative en- deavor that knows neither Iron Cur- tain nor Bamboo Barrier, are search- ing for all the facts that have to do with the earth. We speak of the In- ternational Geophysical Year. Out of this co-operation will come new correlations and greater comprehen- sion. A similar search in the realm of the spirit may lead to life more abundant than man has known. I be- lieve in man because I am sure that all his achievements to the present are but the first steps of a journey that leads from the plains to the plateaus and that beyond are the mountain ranges and the sunrises.

I believe in man because I see in him not only a member of my family, my community, my nation, but a person created by God, an in- dividual with intrinsic worth. He has this worth whether he be Chinese, Russian, or British; whether he be black, brown, white, yellow, or red; whether he be Buddhist, Hindu, or Christian. Men, not things, are the goal of social living. We speak of the supremacy of personality and the in- finite worth of persons. "Reverence for life" is Schweitzer's phrase.

Men whose philosophies are as separated as the poles appear to be moved by this recognition of the worth of man. How do we account for the blazing indignation of the revolutionist, the moral denuncia- tions of the prophet, the sorrowing heart of Jesus as he looked upon the great city and cried, "O Jerusalem, Jerusalem"? It must be that man is seen for what he is—a brother, a son of God.

I believe in democracy because I believe in man. The people blunder. They are fooled. They can be per- suaded by raucous voice and propa- ganda page. But there comes a day of reckoning. Unless we can believe that, the democratic dream vanishes. The voice at Gettysburg, a single voice, has become the voice of mil- lions; and these millions will yet be heard in Hungary and Poland, in satellite lands, and in the great center of tyranny. Government of the peo- ple, by the people, for the people will not perish, unless the people themselves lose faith in man.

There is something God-given in man's scorn of tyranny. Neither tor- ture nor brainwashing, propaganda nor police, can destroy the inner resolve to be free. There is something in the constitution of man that drives him to destroy the dictator. I believe it was put there by the Creator. I believe in man. I think he will pre- serve his freedom. I hold he will use that freedom to bring peace to war- ring humanity, justice to exploited humanity, brotherhood to segregated humanity. I believe man will abolish war, because war is more than jets and rockets, artillery and hydrogen bombs. It is fire and hunger and hatred. It is the cry of a child.

I believe in man. I hold he will find peace of mind and peace of soul in the cross of Christ. There is a father of us all. His love is unfail- ing. It is love amazing and divine. I believe that Christ lifted up will draw all men to him. These new men in Christ Jesus, these men with the mind that was in Christ, will, I believe, abolish war and give us peace, abolish exploitation and give us justice, abolish discrimination and give us fellowship. Naïve? The stuff of which dreams are made? Perhaps.

I believe man can be summoned to move out in terms of truth, good- ness, beauty. He is called to love God and brother. "If ye love me, ye will keep my commandments," said Jesus. I believe man can both love Christ and keep his commandments. I believe he will. He needs power. The power is available. "Ye shall receive power," Jesus declared. Man is capable of absolute commitment to Christ. In that commitment, power is found. This is a power that creates freedom. It is a power held in trust. It finds life by giving life.

I know what man can be. Gandhi lived in our generation, and Schweitzer continues to heal broken bodies in black Africa and seeks to heal disordered minds in white America. I have seen children at play—and great men at creative tasks. I believe in man.

I know that my Redeemer liveth. God is a living being. Man has ac- cess to the divine. Jesus said, "I am the door." I believe that door is opened to every man who knocks. I see mankind passing through that door. We shall learn that faith, hope, and love are the abiding forces, but the greatest of all is love.

Copyright 1958 by G. Bromley Oxnam and used with the permission of Little, Brown & Co.

Dick Chappell, at age of 19, is living a rare, important adventure at the U.S. base down at Antarctica.

One Boy in 3

By GARDNER SOULE

EARLY THIS MORNING, as on every morning for the last year, a 19-year-old youth awoke in the cold, bleak reaches of Antarctica. For him this day, as every day, holds high adventure—and a sense of contribution to American science. For as soon as he had downed a quick breakfast he stepped outside to begin his scientific tasks in the icy desert that shrouds Little America.

It is summer at the South Pole—and summer is a day of unending twilight. But as the February sun sinks lower, howling blizzards become more frequent. In April another silent, bitter, months-long night will settle over the Antarctic.

A long Antarctic night is no new experience to Richard Lee Chappell, the boy selected from among more than 3 million American Boy Scouts to serve with the U.S. expedition in the Antarctic. When he first arrived, he helped record temperatures deep in the ice shelf. Later he helped gather data for daily weather maps. He has stood high in a tower-based plastic dome to observe the weird display of southern lights. He has even served as a human guinea pig, hiking weary miles with equipment to test clothing and to record the temperature of various parts of his body.

Why was Dick Chappell chosen for the coveted experience in Antarctica? Simply because he has lived his life by the Scout motto: "Be prepared."

Dick tells you this. His dad, G. Howard Chappell of Eggertsville, N.Y., tells you this. Dr. Arthur A. Schuck, chief executive, Boy Scouts of America, tells you this.

Here's the way it all came about, as his dad recalls it:

"Dick came home one night and burst out, 'You know what? They're taking a Scout to the Antarctic! And I'm going to try for it.'

"I told him he had no chance—or only one in 3 million. I was thinking of how many Scouts there are in the country. But, knowing that his chance of winning was remote at best, his mother and I let him try.

"Then, too, we figured going through the requirements would be a fine experience. Dick would gain a lot, just from taking part."

Dick already was largely prepared. He was an Eagle Scout. He had been, first, a Cub, then a Scout, and lastly an Explorer. (His father had been scoutmaster of Troop 15, Buffalo, N.Y., and Mrs. Chappell had been a den mother.) And on December 10, 1954, Dick's church—Central Park Methodist of Buffalo—had given him the God and Country award.

But Dick did not rest on what, to many boys, would have seemed preparation enough. "I also felt," he says, "that I should do everything I could."

And he did. He filled out forms. He won additional merit badges (he has 46 today). He got references.

Finally he was recommended by the Buffalo area council. Hundreds of Scouts similarly were recommended by 540 councils across Amer ica to national headquarters in Nev Brunswick, N.J.

The hundreds of nominees wer narrowed to seven. The seven wer invited to spend a week in New Yor City with the selection committee

More preparation was necessary Dick had to write 500 to 1,000 word on why he wanted to go to the Ant arctic. He said at one point:

"I have long had the urge . . . t be a part of some scientific or physi cal exploration. More specifically my desire has been to take part i the Antarctic expedition."

Any boy could have written thos words. But Dick Chappell was pre pared to show he meant them. H had read *Cold,* by Laurence Mc Kinley Gould, Admiral Byrd's sec ond in command in 1928, and he ha read everything else on the Antarcti he could lay his hands on: Report by Scott, Shackleton, Amundsen Byrd, Paul Siple, and others.

Siple, also a Methodist, was th Boy Scout selected to go with Byr in 1928. As a member of the fina selection committee, he interviewe Dick Chappell and the other si boys. To this day, Dick thinks h was chosen partly because his ex tensive study of the Antarctic—per haps equivalent to a college major— enabled him to talk intelligentl about it.

Dick was surprised by two inter view questions: "Are you a membe of the same church as your parents When your family goes to church

Million

does it go as a unit, or do the members go separately?" Said Dick, "I think these questions indicate that on an expedition of this kind a man needs something greater than himself—a faith in God."

To this, Dick's dad adds: "We have always been a church family. Both Mrs. Chappell and I were officers in the Epworth League, and later were counselors to the MYF during the time our daughter Joan (now Mrs. Richard W. Miller) was in it. Our church life has meant a lot to us. We've tried to lend a hand.

"Any advice we have for other parents would run something like this: Don't take your children to church, have them go with you. They get an appreciation of it that way."

Charles Heistand, assistant chief Scout executive, points out that the Scouts feel they are most helpful to boys only when church and school work with them. "When the church, the Scouts, and the school band together and surround the boy with the right kind of influence," he explains, "we can help."

Church and Scouts certainly helped Dick be prepared. And his school was in no way left behind. He won his letter on the swimming team—even though he first appeared as an unpromising contender.

"Know what his swimming coach told me?" his father asks. "That Dick was not a natural swimmer. That he was given the breast stroke

Dick was drawn into the expedition's scientific work—such as testing the speed of the icy water's currents to learn how and where polar ice moves.

to learn, and that he learned it by sticking to it. Hour after hour, day after day, he prepared himself. Dick had to grit his teeth to do it. The coach said the only reason he got his letter was plain, ordinary guts."

IN HIS senior year Dick was student-council president. He was a good student in science, especially biology. According to his dad, Dick always had "infinite patience" with animals and birds. He had charge of the snakes the high school kept for study. He also kept snakes, alligators, hamsters, turtles, tropical fish, a skunk, and other pets at home.

Being prepared, according to Dick and the Scouts, means being prepared for everything, including disappointment. Dick went home from New York City with his mind made up that he could not win. He sized up the other six youths as so outstanding that he didn't have a chance. Today he says: "I'll never forget what a wonderful bunch of guys they were. We were almost like a patrol. There was no sense of competition between us; it was more like sharing an experience together. We had a kind of motto—'Even if I don't go, I'll know the fellow who does!'"

The six losers were to get trips to a New Mexico ranch. Dick was even planning to buy cowboy boots. Then, on an unforgettable day, he went with his family on a picnic given by the Buffalo Forge Co., where his father works. On their return, Dick saw his grandmother, Mrs. Frederick R. Chappell, rushing out of the house. "She was waving her arms and shouting something at us," Dick laughs now. "We figured either the house was on fire or the telegram had come saying that I had been picked to go to the South Pole. Since she was smiling, I figured it was the telegram."

It was.

"My first thought on reading that telegram," he says, "was not elation. Strangely enough, I thought of the millions of Scouts and leaders I would be representing and of the many, many fellows I felt were just as qualified as I to represent them. I guess I sent up a little prayer of hope that I could justify the confidence our movement placed in me."

So Dick Chappell, now a junior scientific aide, went to Washington, D.C., to prepare for the trip, in large part under the direction of Hugh Odishaw, executive secretary, U.S. National Committee, International Geophysical Year. Dr. Siple, veteran of Antarctica, gave Dick scores of tips on what to take and how to act.

Finally, on December 27, 1956, Dick sailed for Little America. "I want so much to be a part of this expedition," he said, "that I'll shovel snow for the snow melter, care for the sled dogs, or whatever they ask. I'd certainly like to feel I had made a contribution to it, no matter how small."

But Dick was prepared for more than shoveling snow. Quickly he was drawn into the scientific program.

"One of my winter duties," he reported by radio to Scout headquarters, "was to go outside to record temperatures registered by thermohms at increasing depths in the ice shelf, from just below the snow surface to about 25 feet.

"In May I worked with the International Geophysical Year weather central. This is the collection center for weather information from all Antarctic stations, traverse parties, expedition ships, aircraft, whaling vessels, ocean islands, and stations in South America, Africa, Australia, and New Zealand."

ON JUNE 22, he attended a base party honoring "midwinter night"—and celebrating the fact that there were only two more months before the sun returned!

In July he helped auroral scientist Peter A. Schoeck with his observations. On World Days—set aside for special observations—visual observations are made every 15 minutes rather than every hour. Dick took the 4 A.M. to 11 A.M. shift while Schoeck slept.

"To make an observation," he explains, "I climbed the 22-foot ladder to the aurora tower and entered through a trap door in the floor. I stood under the plastic dome (kept frost free by a heater air jet) and observed all quadrants of the sky, recording what I saw. The southern lights often put on a spectacular display, with rays, arcs, draperies, and coronas flashing in vivid red greens, and yellows.

"I spent the first couple of week of August as a guinea pig. Physiologist Fred Milan is doing re search on field thermal balance. H needed someone to study, so I vo unteered. Before we went outside h wired me up with thermistors whic gave the temperatures over my bod I then put on the clothes bein tested and wore a 40-pound pack o instruments on my back.

"We hiked several miles awa from camp, stopping every mile o so as he recorded temperatures. H also checked the valves of my breath ing apparatus to see that they hadn frosted up."

IN NOVEMBER came a speci thrill. Dick operated the short-wav set—a new skill he developed in th Antarctic—and talked with his pa ents. There was a sad overtone, hov ever. His parents told him that Bo ny, his 15-year-old cocker, had die

This cut down his once-flourish ing menagerie at home to one par keet. But he had acquired a ne menagerie in Little America. He wa banding skua gulls for the expeditio And one day a snow-tractor part brought back that rarely capture creature, an Antarctic petrel.

The petrel was kept in a tunn beneath the snow and between th huts. No one had ever been able t get an Antarctic petrel to eat i captivity. It was expected to die.

Dick went to work. He tried t feed the bird, known only to e when in the water. Finally, in h gloved hand, to prevent its bitin him, he got it to eat canned shrim Thus Dick Chappell, at 19, had a complished something no other scien tist ever had. This did not surpris his parents; he was, you see, pre pared.

There are at least half a doze other Americans who have not bee surprised, either, at Dick's succes with the expedition. They are th six other lads who had been wit him in the finals. After the judge had made their selection, they wer shown the results of a poll among th boy finalists themselves.

The boys had voted for Dic Chappell as the one best prepared t go!

A Look at Us . . .

. . . From Down Under

By ALAN WALKER
Noted Methodist Evangelist of Australia

I HAVE JUST SPENT 18 months discovering America—and American Methodism. Towering above every other impression is that of the amazing kindness of the American people and the wonder of the fellowship of the church. Everywhere it was the same—North, South, East and West. We were humbled thousands of times by kindness unlimited.

I believe it is the extraordinary variety and verve of American life which explains so much of its fascination. What diverse, rich streams have joined to make this nation! The Pilgrim Fathers in Massachusetts, the Quakers in Pennsylvania, the Mormons in Utah, the Roman Catholics in Louisiana and the Southwest—and Methodists everywhere pouring their differing contributions into the mainstream. From Times Square at midnight to Los Angeles freeways; from the great university campuses to Wall Street, I found America alive—always alive!

On my return to Australia I was asked countless questions. The most beautiful scene I saw? Lake Junaluska in the gloaming in North Carolina. Most majestic? The Rockies, in Glacier National Park. My most irritating experience? Finding many lake shores and beaches restricted to private ownership and seeing the exploitation for private gain of much that should be the free playground of all the people.

The most disturbing sight? Las Vegas gambling casinos at 2 o'clock in the morning. Frightening? The passion of an Alabama garage owner discussing what to do about Negroes. Hopeful? The plaque at UN honoring the lives of men who have already died—not for any single national state—but for 'one world' living at peace.

I found American Methodism diverse and extraordinary, too. What a tremendous community! It numbers more than the whole population of Australia. I found so much that encourages—and some things that depress. Yet my over-all impression was of a great cell of health and wholesomeness in the total body of the nation.

There are, in my judgment, five great sources of strength in American Methodism. For what it may be worth, I would list these:

1. The large Sunday-morning acts of worship across the nation.
2. The strong link forged between Methodism and higher education.
3. The adult Christian-education program of the church.
4. The financial and organizational genius of Methodism.
5. The cohesion and discipline of the church whereby—through national boards, the bishops, and their superintendents—great policy decisions are carried out.

It is in these areas of leadership that American Methodism has so much to offer world Methodism. You have a remarkable organization. The church in Australia, on the other hand, rarely operates as a national entity. State barriers remain too high and cohesion is slight. We have neither the mental attitudes nor the machinery which allows General Conference decisions to reach the states and the local congregation. Mind you, I am not sure that a Council of Bishops should be introduced in Australia. But if we could only transplant to Australia something of American Methodism's ability to think big and act big!

There are, of course, weaknesses in American Methodism, some of them serious. From my 18 months' journey into 40 states, I would list these:

1. *The weakness of work among teen-agers.* I found the absence of adolescents at worship in many churches startling. Generally, it seemed that churches were asking little of youth—no challenge—and were thinking too much in terms of

entertainment. The church seemed hesitant to press for a deeper quality in these young lives. I believe that American young people are capable of something better and will respond to more spiritual guidance in place of so much entertainment.

2. *The loss of the working class and the lower economic groups.* Nearly everywhere I found the retreat to suburbia and the attractive suburban church, while the blighted inner cities were left behind. I could imagine no more significant quadrennium plan for American Methodism than to fight its way back into the decaying inner cities where there is such a large proportion of our lower economic classes of every race and color.

3. *The weakening of the Protestant Sunday.* America no longer has a Christian Sunday. It has only a Christian Sunday morning, and even that is vanishing before the forces of greed and materialism. All over America I saw "business as usual" on Sunday morning—everything being sold from drugs and groceries to automobiles and furniture. I fear the price the Christian forces will pay for this loss of a whole day of "rest and gladness" will be a shallow discipleship.

4. *The failure to be Christ-centered.* In theology, we call this the peril of religious syncreticism. By this trend, I mean that Jesus becomes merely one of the religious teachers of the world, instead of Savior and Lord. Thus the uniqueness of Christianity is lost. It becomes just another one of the world's religions. I found in the thinking of many students in theological seminaries, as elsewhere through the church, a vagueness about the centrality of Jesus. In this hour of a revived interest in religion, the need of America is a Christ-centered faith.

So much for the weaknesses of American Methodism. Looking at the total scene in America, I found one of the most serious aspects is the era of conformity into which America seems to have passed. Among students, for example, critical, radical thinking is notable for its absence. Even in the pulpit a prophetic ministry is muted. There are, of course, exceptions, but there is all too little expression of a true Christian nonconformity.

Take, for example, one of the most controversial issues—the present economic course of society. I heard sharp criticism of Communism but too little examination of capitalism. In 18 months I cannot remember one critical statement from a Christian source in the U.S. Press. Yet, obviously, there are many economic injustices remaining while the basic problem—the instability of the present form of society—has not been solved.

If the U.S. could reach a disarmament agreement with Russia, a major economic crisis might follow. America needs the voice of constructive Christian criticism in economic affairs. It may sound ungenerous to say it, but let me risk it: America has the highest standard of living in the world, but perhaps the lowest standard of satisfaction of living.

Nothing is more difficult to understand than the true state of religion in America. Is a revival of religion taking place? Much would lead to say, "No" and to say it vehemently. But then I remember a number of incidents. There was for example, that week's mission in Texas' Rio Grande valley. I had always thought in reading John Wesley's journal that one sign of revival then was that people were willing to gather at five o'clock in the morning on the moors to hear Wesley preach. Well, each morning in Texas a meeting was planned for six o'clock and the people came to those breakfast sessions. Here, I felt compelled to admit, was one evidence of revival! [See *Is the Churchgoing Boom Real?,* May, page 24.]

Dr. Alan Walker: evangelist, author, missions leader; he scrutinizes U.S.

Nevertheless, I do not think there is anything approaching a religious revival in America—yet. True revival expresses itself in throbbing power in worship and the life of the church. I sensed no added power in worship in America compared with Australia or England, where there is certainly no religious revival. True revival is reflected in the moral transformation of society. This is not apparent in America. More people went to church in America last ye than ever, but the crime rate w higher, too.

What, then, is the meaning the present religious situation? U doubtedly there is a quickening interest in religion, as evidenced the large membership and atte dance figures. This is a tribute part to devotion and partly to the Ame ican genius for presenting so effe tively the cause of the church. A deeper still, it is the cry of God, w is the hunger as well as the fo in the hearts of the people.

I think it can be put this wa The new interest in religion and t church in America is a protest the people against the way of li that has become dominant in socie People are tired of a society saturat with sex, weary of aspects of t competitive materialism which go with capitalism, unnerved by t monster of atomic warfare whic hate and science have conjured o of the pit of hell.

In spite of the gadgets, the interes the pace of living, the deep yearnin of the human spirit will not be fo ever denied. So the nation is wistfu groping, looking toward God an his Church in hopefulness. Peop are seeking for a quality of lo which sex cannot give, for a soci harmony which the clash of self-i terest cannot provide, for a wor peace which armament cannot crea or sustain.

So the search for God is on. makes up a great hour of opportunit for the Christian forces of Americ So much in which people have place their trust has failed them. A vacuu in faith has developed. But the h man mind cannot be held in suspens and the human spirit cannot live i a vacuum. The next 15 or 20 yea are critical. If a strong and relevan Christian faith does not fill tha vacuum, something else will. Thu the Church, including Methodism faces an unparalleled period of op portunity and urgency.

The present revived interest in re ligion could become a mighty re vival, sweeping to the ends of th earth. It could! The prayers of mi lions of Christians overseas join wit yours in this land of hope an promise that soon, soon in our time we shall witness another of th mighty redemptive acts of God.

These Americans Are Giving

The Gift of Second Sight

By William F. McDermott

From every state come these metal frames and gold and silver articles which this volunteer worker is sorting at New Eyes headquarters. Refined, they provide the sole funds for new prescriptions.

HE WAS old, decrepit, broken in spirit. A picture of loneliness, he stumbled along a dusty road under the hot Indian sun, felt his way into the Christian mission station. Even the doctor's cheerful, "Come in, Abnashi; how's the eye today?" failed to rouse him.

Abnashi stood in the silence of despair. Long blind in one eye, he recently had undergone an operation to remove a cataract on the other. Only a faltering bit of vision remained. He was lost in the darkness of his thoughts when the doctor spoke again.

"I have a present for you, Abnashi," he announced. "It just came from America. It's going to help you." Carefully, the physician unwrapped a package, removed a pair of cataract eyeglasses, and adjusted them on the nearly blind man. Then he led Abnashi to a window.

The Indian quivered with excitement. There were the fields, the sky, the tiny huts—the world he had lost years ago when eyesight failed.

"I see! I see!" he burst out. Trembling, he dropped to his knees in a prayer of thanks.

Abnashi's gift, like thousands of others, had been sent by a band of young women working in a church basement in Short Hills, N.J. Staffed by unpaid volunteer workers of many faiths, this charity organization has taken the self-descriptive name, New Eyes for the Needy. In 1956 it distributed hundreds of artificial eyes and provided more than 25,000 pairs of glasses around the world.

Along with the needy abroad, thousands of Americans have reason to thank New Eyes. Scores of hospitals and eye clinics in this country—among them Methodist Hospital in Memphis, Tenn.—as well as many abroad dispense the free glasses. Last year, 12 new eyeglass funds were set up in hospitals and 22,939 usable plastic-frame glasses were shipped overseas. Through this growing charity, money grants are made for eye service in 56 hospitals; glasses are provided, too, through 116 other agencies and institutions serving 40 states and territories. All this is in addition to aid provided overseas.

For its work, NEFTN makes no solicitation of funds. Instead, it asks for old eyeglasses, frames, dentures, rings, watches, or other odd bits of gold and silver. Metal is melted, gold and silver sold, and the money used to buy new glasses. Usable old eyeglasses are distributed at once, while plastic frames are refitted with new lenses.

Thousands of volunteers from coast to coast conduct a never-ending drive for discarded glasses. One young handicapped girl, member of a Methodist Sunday school in Syracuse, N.Y., enlisted her classmates in a house-to-house campaign which brought in dozens of pairs of spectacles. The Simpson Methodist Church in Canton, Ohio, sent in 113 pairs last February. And gift packages have been received from Methodist churches in Brookville, Pa., Hamburg, N.Y., Newton, Iowa, and many other communities.

NEFTN was born during the depression when a society woman helping to run a Red Cross bread line in New York City found that many people could not see to sign receipts for food. From her friends, she collected a few pairs of discarded spectacles, then asked the down-and-outers to try them on. The gratitude of those reliefers encouraged her to launch a drive for more glasses.

Out of that has come today's New Eyes for the Needy, operated by Junior Service Leaguers, with headquarters at Short Hills 29, N.J. Churchmen and others who actively support it say they see in the organization a way to give to the unfortunate, without cost to the donor, one of man's most precious possessions—the gift of sight.

Unusual Methodists

NEWS & VIEWS: Retired missionary Marie Adams—using color slides she made in China and Japan—finds retirement opens unexpected doors to service.

NEW LIFE. For veteran missiona Marie Adams, retirement has mea only finding a new way—and a ne audience—for her message. For years she worked in China, where s even wrote books on religious educ tion. During World War II she spe six months in a Japanese concentr tion camp, found spiritual streng in the Scriptures to meet the physic hardships which she endured. H last five years before retirement we spent teaching at the Tokyo Wo an's Christian College in Japan. H final class, Literature of the Bib was jammed with 105 girls, many whom wrote letters to say they ha taken the course for academic re sons, but had become Christians as result of her teaching. Retired a litt over a year ago, she turned quick to a new field—lecturing, showi slides, and teaching in conferen schools in this country. Her engag ment book now is crammed wi dates for talking to steadily growi audiences. Her two-word descripti of her retirement: "a joke."

'VIP' VENTRILOQUIST. Merlin Bishop, former Methodist missionary to China, is putting his voice-throwing talent to work to spread the gospel in Ethiopia. He uses his talking dummy to educate audiences—especially young boys—in the ways of Christianity. In 1951 at the personal request of Emperor Haile Selassie, Bishop opened the first YMCA in Addis Ababa. Thanks in large measure to his leadership, it has been such a success that today he holds a gold medal, personally presented by the emperor—hence his sometime nickname "VIP" for Very Important Person. Perhaps the proudest moment of Bishop's long career came recently when a group of delinquents, plotting a jail break, were overheard saying that as soon as they got out "we'll head for the Y—where they teach boys how to go straight."

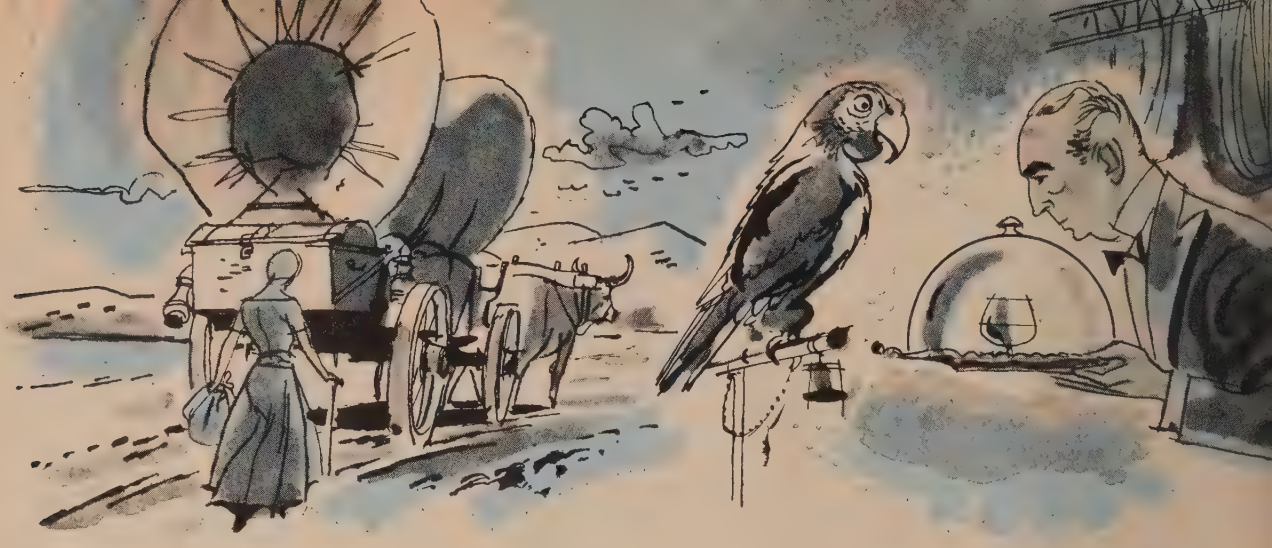
SHOWMAN FOR CHRIST: Merlin Bishop gets his messages of health, sa tation—and the gospel—across in Ethiopia with an assist from talking dumm

ON THE JOB: Protocol Chief Wiley Buchanan escorts Britain's Queen Elizabeth on U.S. visit.

GOVERNMENT GREETER. As chief of protocol for the U.S. State Department, Wiley T. Buchanan, Jr., officially has 25 main responsibilities, high among them that of remembering the name and face of every head of mission accredited to this country. Welcoming queens, kings, and diplomats is all in a day's work. He accompanies them to their destinations, dines them, entertains them, presents them to Washington's top echelon, and bids them farewell. Formerly, he was ambassador to Luxembourg, where he and his wife spent three days each Christmas distributing toys in orphanages. A descendant of President Buchanan, this Texas businessman-diplomat-philanthropist takes pride in his autograph collection, started at 12 when his grandmother gave him the letters and autographs collected by the earlier Buchanan. And, despite the relentless crush of all his other duties, he still finds time to serve the Metropolitan Memorial Methodist Church in Washington as steward.

HORSEMAN: At 81, Dr. Knoles scaled Mt. Whitney, found it no great task.

RUGGED RIDER. Away back in 1912, physicians told Dr. Tully C. Knoles he "was through," his health was smashed. But recently, at a vigorous 81, he rode his horse to the top of 14,502-foot Mt. Whitney, highest peak in the U.S. Through the decades since his physical collapse, this prominent Methodist educator and college administrator has spent every possible moment on horseback. To his active ranch life he early added local preaching. For 27 years he was president of the College of the Pacific; often he has been a delegate to General Conferences of The Methodist Church. The challenge of Mt. Whitney fascinated him for two years before he finally made the hazardous ride, set off with 120 switchbacks. His reaction on reaching the top: "Not as difficult as you'd think."



Has Your Town a Nest Egg?

By DANIEL LONGWELL

A MANSION in the heart of Victoria, British Columbia, is leased to a parrot named Louis. Under the terms of his former owner's will Louis, still the picture of health at 97, is to be cared for and given a daily ounce of brandy until the day he dies.

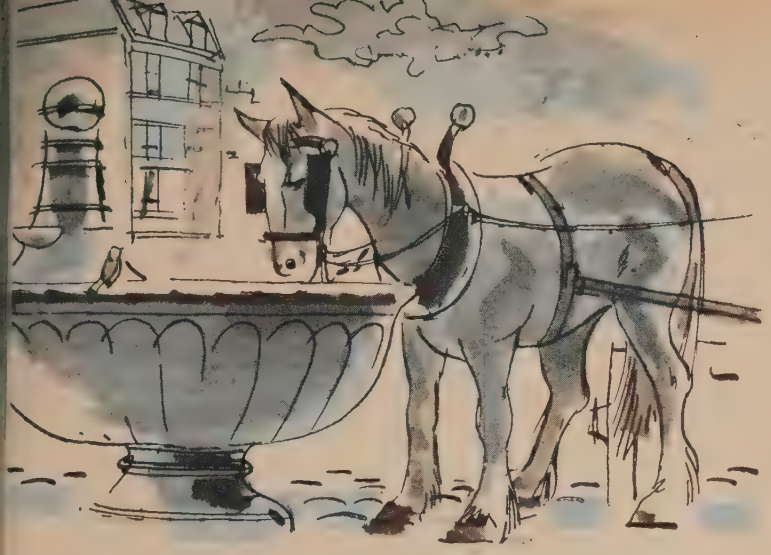
In St. Louis a trust fund existed until 1930 for the benefit of "stranded emigrants going West in covered wagons." A bequest of $350,000 still exists "to build and maintain horse troughs anywhere needed"; in Connecticut, another fund now has grown to over $1 million because of the impracticability of following specifications—"to build a drinking fountain for both human beings and animals."

And a generous trust was left to the now-nonexistent Samaritan Female Society near Boston—to buy flannel undergarments for lady divinity students.

Such haphazard waste of money for odd and outdated bequests so aroused the indignation of a Cleveland, Ohio, banker, that he originated a completely new idea in philanthropy. It was in 1914 that Frederick Harris Goff, president of the Cleveland Trust Company, announced his plan by which men and women would be encouraged to leave their estates, no matter how small, for public benefactions. Under this plan, small legacies are grouped together to accomplish large purposes for the community. Goff called his plan a community trust. Since then, the idea has spread throughout the U.S. and Canada so that today only 46 U.S. cities of populations of 100,000 or more do not have an active trust, and more than half of these are known to be taking steps to establish one.

Community trusts, which are not to be confused with community chests or funds, are sometimes called "the poor man's foundation." The money left these trusts may be designated by the donor for a specific purpose or used by the trust for any worthy project. Several years ago, for example, 400 shiny new books were delivered to 60 young patients at "The Children's Colony," part of Cleveland's tuberculosis sanatorium. This project by the Cleveland Public Library was made possible by the late Frederick Judd, a well-to-do businessman of the city. Judd left his estate to the Cleveland Foundation with the proviso that it be used to deliver books to the city's ill and incapacitated of all ages who are unable to get to the library. The response to this program has been so enthusiastic that Clara E. Lucioli, who supervises the project, has said, "Every time I deliver a book I say, 'Thank you, Mr Judd.' "

Modest sums, too, ably administered by a community trust, can serve the donor's community. In 1929 the Winston-Salem Foundation received the frugally husbanded life savings of an elderly lady who had spent most of her life as an unskilled worker in a North Carolina textile factory. Mrs. Martha K. Knott stipulated that her $1,800 be used for the benefit of all the churches in her city. When a new chapel was built for the Salvation Army Red Shield Boys' Club, the Winston-Salem Trust contributed funds for a Sunday-school room—from Mrs. Knott. The money she left has grown to $3,500 and will con-



WASTED DOLLARS

A trust fund still exists to help "stranded emigrants going West in covered wagons," in Canada a parrot lives like a prince, while another strange bequest provides for the perpetuation of horse troughs. Such waste is outdated today by a new idea—the Community Trust.

tinue in perpetuity to the worthy purpose which meant so much to her.

Thanks to community trusts, in Indianapolis each year about 100 college and high-school scholarships are awarded to students who might not otherwise be able, financially, to continue their education. In Cleveland, Western Reserve University received a $5,000 grant to hold a workshop on the problem of juvenile delinquency. In Rhode Island, a gift helped defray the expense of free concerts for 25,000 children by the Rhode Island Philharmonic.

In New York City, 12 per cent of the singing roster of the Metropolitan Opera Company owes its training to scholarships provided by the New York Community Trust; among the scholarship holders have been Patrice Munsel and Margaret Harshaw. The New York Community Trust also made it possible for members of the Metropolitan staff to inspect such outstanding opera houses as those in Vienna and Milan—and thus bring to the proposed new Metropolitan Opera House in New York the latest developments in design, lighting, and similar matters.

Trusts and foundations are not new. Plato gave his lands to his Academy, which endured for nearly 900 years. In the U.S., most of the larger foundations were set up in the first 40 years of this century, including the Ford Foundation, the largest of all. A few wealthy donors had set up foundations before Andrew Carnegie gave part of his millions to promote education, but since then many great American fortunes have been turned over to a wide variety of philanthropic uses. The Rockefeller Foundation, directed toward health, is one of America's best-known institutions around the world.

But, for the past generation, the middle class has begun to show its awareness of foundations as a means of perpetuating civic pride. Although community trusts are still only a small part of the whole philanthropic picture, they report impressively growing results. They now number more than 95, with active capital of about $152 million. Not all are in big cities. Aurora, Ill., Durham, N.C., Meriden, Conn., and Plainfield, N.J., with populations ranging from 42,000 to 72,000, have them. Rhode Island has one of the oldest, serving the entire state.

Frederick Goff, nicknamed Judge (for judicious), was greatly influenced in his decision to set up a trust for the common good by two books, *Endowed Charities* and *The Dead Hand,* published in England in the 19th century. These volumes were filled with examples of outmoded trusts which nobody could break. After a study of foundations and bequests, Goff decided that it must be made possible for donors to name specific charities with the assurance that changing conditions would not make their requests less useful than they intended. To do this he wanted to be able to change the beneficiary when an endowment had outlived its purpose. The dead hand of the giver should not control the future. In setting up the Cleveland Foundation, Goff enlisted the aid of Newton D. Baker, later Secretary of War; James R. Garfield, son of the former president; lawyers, newspaper and bank executives, and other leading citizens.

A community trust's distinction from other money-handling devices for a community lies in the fact that the money is managed by a bank, but the income is distributed by a committee of citizens who serve without pay on a nonpartisan, nonpolitical basis. They are usually chosen so that not more than two members from any one religious faith or similarly representational group are included.

Goff's bank was authorized to accept all gifts and bequests and to administer the funds. Selection of beneficiaries for unrestricted funds was put into the hands of a five-member distribution committee. Two judges, two directors of the trustee bank, and the mayor were each asked to appoint one member to the committee. Among the first beneficiaries of the foundation were a Cleveland orphan asylum and, some years later, young men and women who were given financial grants to see them through medical school.

Most community trusts have followed the Cleveland model. The idea spread quickly to Indianapolis, Chicago, and Winston-Salem. Winnipeg, Manitoba, was one of the earliest, and it has consistently been one of the strongest and wealthiest. The late William Alloway, pioneer banker of

Winnipeg, in 1921 gave a check for $100,000 to start the city's Community Foundation. In a letter accompanying his gift, Alloway said, "Since I first set foot in Winnipeg 51 years ago, Winnipeg has done more for me than it may ever be in my power to repay. I owe everything to this community, and I feel it should derive some benefit from what I have been able to accumulate."

Although a community foundation distributes its money primarily for the promotion of the health, social welfare, education, culture, and character of the people of the community, its benefactions often go beyond local boundaries. The Lucy Wortham James Memorial Foundation, for instance, was set up in the New York Community Trust, but all of its $300,000 income since 1938 has gone to the small town of St. James, Mo., where Mrs. James' great-grandfather built the first iron foundry west of the Mississippi.

Disbursement committees of community trusts usually prefer to give help to projects that state and municipal organizations would like to initiate but lack funds to attempt. This is called "venture money." In Columbus, Ohio, the "seed corn" for much-needed hospital expansion was provided by the Columbus Foundation and other organizations, which paid the cost of surveys, setting up federations, and initial campaign expenses. As a result, $11 million was raised by voluntary contributions for a hospital-expansion program amounting to $35 million.

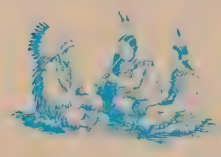
Community trusts often supple ment community chests. When th Boy Scouts of Winston-Salem neede a new summer camp, the city United Fund could allocate money t run a camp but could not provid funds to build one. The Winstor Salem Foundation came to the rescu —with $100,000 to build a new re gional Boy Scout camp.

A trust can contribute to the im provement of a community in num berless ways. In San Francisco, whe the possibilities of noncommercia educational TV were being discusse the San Francisco Foundation put u $12,000 for the proposed station i the bay area. This was followed by $60,000 donation from a local privat foundation and a six-figure grant c Ford money. Today Station KQE is one of the best in the business i presenting educational TV.

The trusts, through their schola ship grants, also invest in their com munity's young people. Daniel Stree er, director of the Buffalo, N.Y foundation, tells this story of Jim— and what the foundation was able t do for him. "Jim's parents could pro vide little more than encouragemen for a six-year course in architectur His assets consisted of a high-schoo science award and a small bank ac count. But the foundation discovere that Jim had a wealth of intangibl resources: a strong purpose and a amazing capacity for self-help. Th foundation furnished modest hel from a scholarship bequest. For hi master's thesis Jim in turn helped hi community—with a plan for restor ing a deteriorating neighborhood.

"He knew well its ills," Streete concludes. "He grew up there."

Public-spirited lawyers and banker of even a small town can set up community trust to encourage it citizens without heirs to draw will properly on behalf of the community There is always a need for scholar ships or a new library, parks, or othe community improvements. New York Community Trust Directo Ralph Hayes thinks of a community fund as a nest egg for a town. "These funds are the public patrimony," h says. "The neighborliness that crosse this land with the wagon trains o the pioneers and flourished along th frontiers persists in the tradition tha some of one's surplus should serv the general need."



MIDMONTH POWWOW

READERVIEWS

POTENT FORCE FOR GOOD

Says Eugene McElvaney, senior vice president, First National Bank, Dallas, and leading Methodist layman.

MR. LONGWELL's article on the origin and growth of the community-trust idea is a timely one, indeed. I sincerely hope its publication will encourage similar civic trusts in other cities and add momentum to those already established.

The community trust undoubtedly is one of the most potent financial forces for good in America today. It effectively broadens the field of philanthropy to include people in all stations of life, thus offering a new dimension to the concept of Christian stewardship.

A community trust's broad and flexible administration adjusts to conditions or circumstances and assures maximum fruition to any gift or legacy entrusted to its care. Thus the widow's mite and the millionaire's fortune can both be directed into good channels.

The Dallas Foundation, established in 1930, and its recently formed counterpart, the Community Chest Trust Fund, are the two most capable means available here for the long-range administration of charitable gifts and bequests. As in other cities, they will continue to be a bounteous "nest egg" and the strongest possible guaranty of Dallas' future social welfare.

TRUST IDEA IS WORTHY

Says E. Harold Mohn, general secretary, Board of Promotion and Cultivation, The Methodist Church.

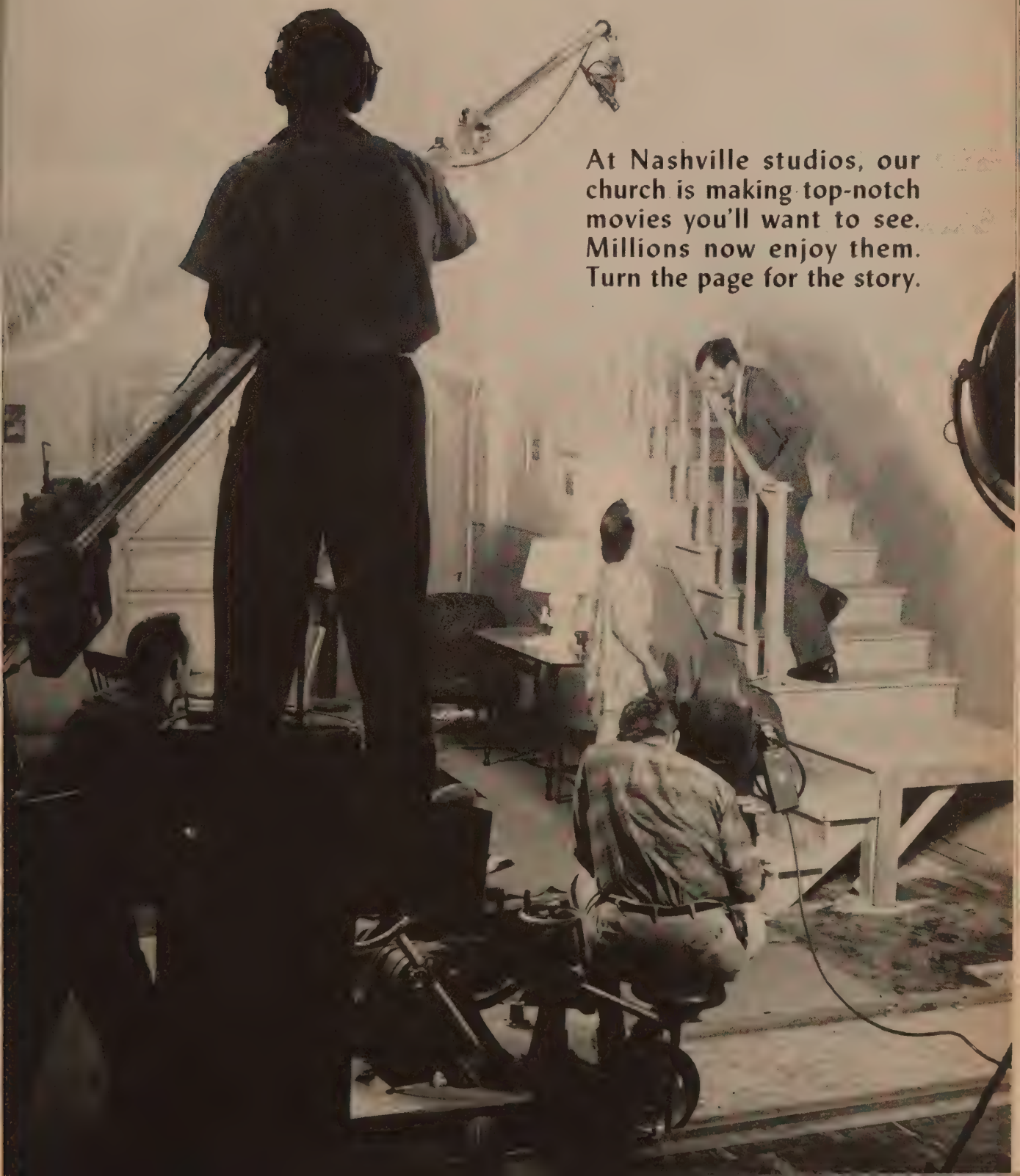
ONE DOES NOT HAVE to be wealthy to be a genuine benefactor; $1,000 will do it. This article—which proves the value of small gifts—also stimulates thinking in terms of a "living endowment" to worthy causes.

Mr. Longwell points out that churches are often recipients of community-trust funds. This is certainly to be desired and encouraged, but I think the Church would narrow its vision and service greatly if it endeavored to monopolize the philanthropic urges of all. One of the big debts of every citizen is to his community—or to the country that gave him birth and the opportunity to achieve.

I do not see that paying a debt to community and country interferes with the donor's responsibility to home, church, friends, and special projects.

The community-trust idea has proved itself time and again. In view of our over-all Christian stewardship of possessions, and because none of us can foretell how changing times will alter conditions and circumstances, a community-trust bequest can be recommended—particularly for one without heirs, or one who would leave a portion of his legacy to worthy causes.

Methodism's Hollywood



At Nashville studios, our church is making top-notch movies you'll want to see. Millions now enjoy them. Turn the page for the story.

Methodism's Hollywood

EYEBROWS no longer lift in surprise when a call comes for New York or Hollywood talent to report to Nashville, Tenn. There, in Methodism's flashy new film studio, professionals are turning out dramatic, thought-provoking movies for theater and TV—films which are meeting with increasing acclaim each week. It's a new ministry for the church.

TRAFCO—the Television, Radio, and Film Commission of The Methodist Church—was launched in 1952. Since then it has produced more than 70 films, scores of filmstrips, TV shows, radio programs. An estimated 150 million men, women, and children saw *The Way,* a 13-program series carried over more than 175 TV stations. Other millions have seen such films as *The Pastor* and a recent children's feature, *Run Away Home.*

Most recent TRAFCO film is *How Long the Night?* a temperance story portraying the uphill struggle of a wife as she tries to understand and help her alcoholic husband. To get a look at what goes on behind the scenes in the Hollywood-like studio, TOGETHER sent staff photographer George P. Miller to Nashville. He found there's much more to film making than shows on the screen. Actual shooting of *How Long the Night?*—which stars actors flown in from New York—took only about two weeks. But it was preceded by months of consultation and script development. The film will be available to local churches, social agencies, and community groups. Here's a close-up—from behind the cameras—of Methodism's Hollywood.

Make-up master: *Nick Crimi of New York—who has made up Elvis Presley, Jerry Lewis, Patti Page, and other stars—prepares Claire Kirby for her next scene.*

"Sandwich schedule" *is fol-lowed by busy actor Peter Bran-don. His role shows effect of al-cohol on a man and all his family*

***Memorable moment** in TRAFCO's* How Long the Night? *Distraught wife (Miss Kirby) pleads with her alcoholic husband as he returns from drunken brawl.*

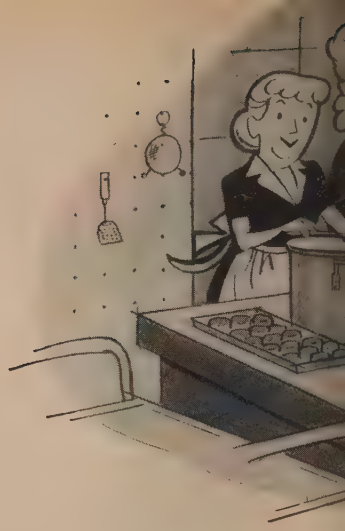
***Quick change:** As film opens, audience sees anxious wife waiting at "living-room window." But minutes later, the movie-set "living room" vanished as stage-hands tore it down (below). Set was one of 21 used in the Board of Temperance-sponsored film production.*

***Preacher-to-preacher:** Director John Clayton (right), a real-life minister, coaches actor Andrew Anthony, who has part of the pastor. Anthony is well known for numerous TV, stage, and screen roles, played in the U.S. and Canada.*

How to Feed Hungry Methodists

. . . in a Hurry

By PEG KEILHOLZ



Cooking pots of hot food are set on worktables, where speedy teams of church women serve plates. Full plates go on cart.

WHEN DID YOU last tie on an apron and go to work in your church kitchen?

A conservative estimate of three meals per month being served in the 39,000 or so Methodist churches in the U.S. today means our church women are rolling up their sleeves—and tying on their aprons—more than one million times this year. Their staggering expenditure of effort means delicious food in endless varieties will be served to 10 million Methodists. It's all a part of the great fellowship for which our church is known. But whether it is done with ease or drudgery depends largely upon the foresight of the women who are called upon to do the work.

Most hungry Methodists want to be fed in a hurry. Male or female, eating *smörgasbord,* cafeteria, family, or sit-down-and-be-served style, whether full meals or light refreshments, everybody wants the job done properly and with as few delays as possible. And plenty of hot coffee, please.

TOGETHER asked a number of Methodist women to tell how they went about planning new kitchen facilities. Wherever we turned we heard: "It's advance planning that counts most." And, "If you have a well-planned, well-equipped kitchen, a large share of the fun and fellowship of church meals extends into the kitchen itself. There are fewer frayed nerves. And although everybody's feet *do* ache at the end of the day, it's not quite as bad as if you'd been falling all over each other in a poorly arranged kitchen."

There's no doubt about the importance of a good kitchen. Breaking bread together generates a warm feeling of brotherhood, a tie that binds with gentle strength. But the bread must be both tasty and easy to serve if it's to do the job well.

What's the starting point for a good church kitchen? The answer is easy: Start early to check over your old kitchen. Ask all the women who have worked over the years what faults they find in it. But brace yourself; they'll overwhelm you with things they want changed. List all the ideas carefully, then turn to the professionals for help.

Maybe you have a home economist right in your congregation. She'll know the ins and outs of institutional-kitchen planning and will doubtless be willing to help. If you lack such a specialist, call on your Home Demonstration Agent or the home economics college at your state university. They have specialists in this field, and as a taxpayer you're entitled to this help. Another good source of guidance is a reputable restaurant-supply house.

The Methodist church at Hilliards, Ohio, is particularly fortunate in having Dr. Elaine Knowles Weaver, an outstanding kitchen-planning expert, on its building committee. Dr. Weaver, in her letter to TOGETHER, emphasized one important aspect of advance planning when she wrote: "Many churches are going to concrete slab, and if wiring, plumbing, etc., doesn't get into the slab it is a problem to ever get it. A listing of all the things one had to think about in advance when planning would be of help . . ."

Such a list has been prepared by Ohio State University. It includes:

Salads for 300 are wheeled to dining area in one trip on baker's pie rack sketched at rig. It's used for desserts, too.

dining area, an efficient plan. Table-setting supplies are also kept here. Pull-out step shelves boost the short one!

SINK
RACKS BELOW
DISHWASHER
GARBAGE CAN BELOW
CART
COFFEE NOOK
(SHELVES ABOVE
REFR. TRAY BELOW)
WASH BOWL
PLATE STORAGE
WORK TABLES
TO DINING ROOM
SINK
RANGE
DESK
2-DECK OVEN
SHELVES

1 RECEIVING

2 REFRIGERATION

3 PRELIMINARY PREPARATION

4 PREPARATION

5 SERVING

6 CLEANUP

How is the kitchen to be used? Meals or light refreshments; daily, weekly, monthly? What is the usual number served? How many will we want to serve in the future? Will the food be prepared here or brought from home? What menus are popular? Will foods be stored in the kitchen between meals? Will meals be served cafeteria or will people be served at the table? What kind of fuel will we use? Will we have refrigeration? What other appliances will we want —if not right away, at some future date?

The women at First Methodist Church, Olympia, Wash., began this study four years before their new kitchen became a reality. Mrs. Daniel Bigelow, a mainstay of the planning committee, tells how their plans began in an "old, decrepit kitchen in a basement so near the tide level that a heavy rain and a high tide meant actual salt water halfway across the floor!" Mrs. Laura D. Davis, the county Home Demonstration Agent and a member of the congregation, helped these women determine exactly what they needed long before the architect was hired.

The Olympia women were serving an average of 40 when they planned a kitchen to serve 300. The floor plan for their 25x40-foot kitchen is shown on page 27. It is *not a perfect* kitchen. It is a very good one. It boasts good

"What are you tonight? Rolls? I'm lima beans!"

equipment, well placed and adequately spaced for the efficient flow of foods into and out of the kitchen.

At Madison, Wis., the Bethany Methodist Church has the expert advice of Beatrice Donaldson of the University of Wisconsin's staff. She's the only woman on the church's building committee. Her precautionary note to her own group—and others—is: Don't plan too large a kitchen. Miss Donaldson says: "The church kitchen should be based on a fun-and-fellowship size and therefore a maximum of about 300 people should be served at one time. Anything larger than that gets into the catering business, which is not what the church is for. Catering becomes drudgery to volunteers."

Serving 300 is large-scale food preparation—and churches have the same obligation as other public eating places to comply with public-health standards for serving safe food. Bacteria are just as much on the prowl in church kitchens as anywhere else; thoughtful kitchen committees will acquaint themselves with local ordinances. Health regulations in almost every city require the sterilization of all tableware. This means a final rinse water of at least 180 degrees. Translated into kitchen-planning terms, this means simply: Provide plenty of hot water and proper dishwashing facilities!

After you have established the number of people you want to serve, what you'll serve, and how, the next logical step will be the arithmetic of figuring out proper dining room and kitchen size. The recommended size for dining areas is 13 to 15 square feet per person seated. Most authorities agree the kitchen should be one-third to one-half the dining space.

Working with scale drawings of your kitchen and dining-room floor space, cut out scale drawings of the equipment you think you need. Then work them around until you come to the best location for each. A flow plan of work will prevent the women from working across one another. Receiving—storage—preparation—cooking—service—cleanup are involved. Allow plenty of space between work areas for movement of carts which carry food to the dining room and bring back soiled dishes for cleanup.

At least one door should lead from the kitchen to the outdoors. This will be your main source of entry with supplies and prepared foods, and can also serve as the exit for trash. Locate your refrigerator storage space and preliminary work areas near this outside entrance.

Doors into the dining area should provide for two lanes of traffic unless all food is handed over a pass-through. Whatever method of moving food from kitchen to dining area provide insulation against noise.

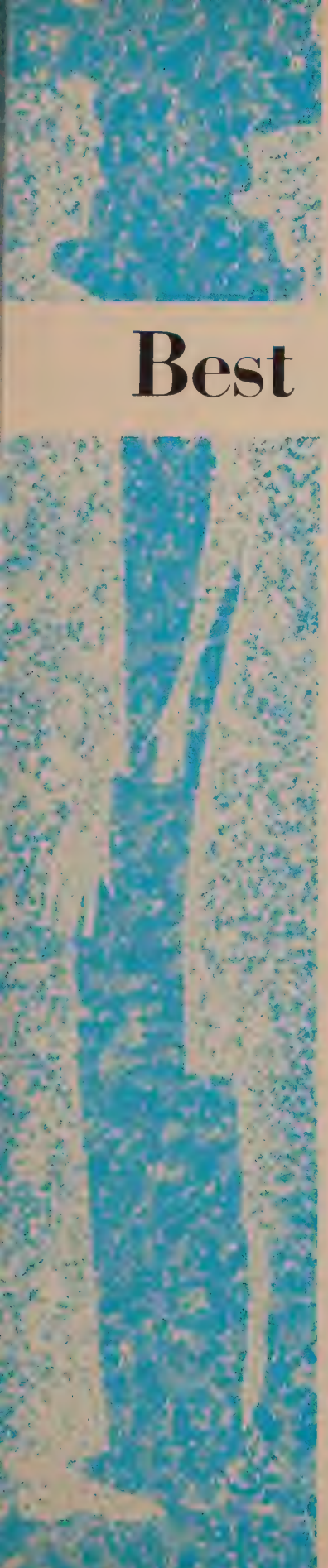
As you see in the floor plan of th Olympia kitchen, the coffee-makin equipment is all on the dining sid Also stored in this space are the dish es relating to table setting, salt an pepper shakers, and silverware. Th results in the kitchen's being fre for food preparation and serving.

"Everybody has a copy of This is OUR Kitchen."

The Olympia women set up "ser ing lanes" by placing cooking pans i the center of two long, movab worktables. Three ladies, each with one-serving size spoon, are on eith side. Plates begin at one end and a handed down the lane on each sid One worker serves meat, anoth gravy, a third peas, so that one unde stands two women who say, "Wha are you tonight? Rolls? I'm lim beans." Each deep cooking pot hold enough for 50, thus eliminating th need for steam tables.

These Washington women proud ly assert they serve 325 people in 1 minutes, and they make it sound lik fun! Writes Mrs. Bigelow, "A litt *This Is OUR Kitchen* booklet is pu in the hands of every member of th Woman's Society. It tells basic thing about the equipment she's not fami iar with, where things are stored, an the house rules which are everyone responsibility. This feeling of *ow* kitchen helps each housewife wh comes in to scrape potatoes think o it as *her* kitchen. And thus religio and potatoes are closely related. Fo women who are given their choic of ways to spend hours of service t their Lord are happy indeed helpin to feed our hundreds of hungr Methodists—in a hurry."

The University of Wisconsin wi supply copies of Special Circular 4 Plan a Successful Community Kitch en, while the supply lasts. Writ Extension Service, University of Wi consin, Madison, Wis., for your copy



Our best belongs to those who are dearest. But how much oftener we lavish it elsewhere, leaving those we love with second best—or less.

The Best You've Got

By I. A. R. Wylie

I HAD KNOWN HIM as a roughneck little boy when we played together in the back yards of a London suburb. Years later I met him again as a gangling adolescent who amazingly, overnight, became a trim, vigorous, resolute young man. I watched him fall in love with a charming girl, above him in education and social position, whom he wooed with all he had of imagination and ardor. For her sake he rubbed off his rough corners, literally made himself over to meet her on her own level. And in the end he won her.

He now is president of a large manufacturing company and on his way to bigger things. But he is divorced and sees his two children, whom he adores, only on those brief occasions prescribed by law.

"If I'd given my family half the intelligence I gave my business," he said to me once, "I shouldn't be the lonely, homeless man I am."

After marriage, the understanding, thoughtful lover had become a matter-of-fact husband, generous but casual and sometimes irascible. He wasn't really casual. He cared deeply. His irascibility was the explosion of pent-up irritations, carefully controlled in his day's work. It never occurred to him that they might work havoc at his home.

In all this he was like most of us who take for granted those nearest and dearest to us. Too often we treat the very essence of our lives—getting on with one another in peace and happiness—with hit-or-miss methods which we would never dare apply to business or profession.

A scientist, who knows that a millimeter of miscalculation may wreck his life's work and himself with it pays only rule-of-thumb attention to the no less delicate and potentially dangerous inner workings of his home. A clever businessman grouses over the breakfast table but becomes poised and well-mannered as he enters his shop or office. He knows too well that it would be "bad business" to "be himself" with his boss or best customer, or even with subordinates on whose loyal efficiency he depends. Back home again in the evening he can "let himself go" and give his moods full rein. His wife and children may accept and endure —up to a point. But one day, like my tycoon friend, he may wake up

to find that what was once a warm and lovely sanctuary has become a deserted heap of rubble.

The truth is that a human relationship is the most delicate mechanism in the world, requiring for its successful maintenance an unceasing vigilance. It is easy to fall in love, but to stay in love each partner has to contribute all that he has of lovableness. It is an exacting task, not made up of occasional glamorous gestures, but of a steady self-discipline, a sensitive awareness of what hurts, what irritates, what pleases.

Love, after all, must be sustained by liking, and we all know how we sometimes dislike those whom we love most—how often we wince at their ugly mannerisms, their displays of vanity, their tempers, their apparent disregard for us. And with that pitifully masked exasperation and dislike, love itself begins to fade into resigned indifference.

One day a famous composer got up from breakfast and left his wife forever because she had a trick of drumming with her fingers on the table—an apparently trivial cause for breaking up a partnership and yet not really trivial after all. It proved surely that the wife was too callously indifferent to her husband's sensitivity to spare him the nervous exasperation of a bad habit. Too many of us make the same tragic mistake of overburdening love with what seems to us trivia.

A friend of mine was a vivacious, well-groomed girl. During her engagement she showed wise concern for the tastes of the man she loved. But after marriage, she let herself become slovenly, unpunctual, and physically unattractive. When he finally left her she was brokenhearted and bewildered. "I was devoted to him," she wept to me. "I would have done anything on earth for him."

"Except powder your nose and be on time," was my unspoken comment. I know she would have stood by him in disaster, died for him if necessary. But daily life is not made up of disasters or spectacular acts of self-sacrifice. It is made up of small happinesses, small troubles, small opportunities to help or hurt. As another friend observed, "I wouldn't care so much if Jim failed me in a crisis, if only he would be pleasant when there wasn't one."

But surely, someone will argue, we ought to bear with each other. Surely I ought to be able, in my own home, to put off my best manners and rely on those who love me to understand.

The answer is that you do so most unfairly and at your peril. You didn't win love with your moods, weaknesses, and foibles, and you cannot expect to keep it with them. And what do we get for ourselves out of thus letting go? What do we derive from home tantrums, except jangled nerves and the weary necessity of picking up the pieces? (And whether we realize it or not, there is always one less piece to get back into the broken pattern.)

We are happiest when, in spite of fret and discouragement, we put up a good home front. Gratitude and tenderness reward us over the years when we keep our tempers at an even keel, when we put off an exasperating habit, when we rouse ourselves from our day's weariness to make those gestures of affection and understanding with which we first earned love for ourselves.

If sometimes we feel overwhelmingly impelled to be devilish, why not do it for the benefit of outsiders—who don't care anyway and who can get out from under? The answer is, our vanity. We want to impress strangers. We should realize, however, that the love of our family and friends for us makes them also much more acutely aware of our shortcomings—and more vulnerable to the hurt of them.

This is a dangerous world we live in. There doesn't seem much that we as individuals can do to govern its course. But we are more important than we think. Each of us who makes his home a warm and happy citadel creates a core of strength in his community.

The dissolution of all previous civilizations has been marked by the weakening of human relations, the breakup of the home. Perhaps, therefore, the real heroes of our society are not the great soldiers, statesmen, and scientists, but the great lovers—not the flamboyant lovers, the Anthonys and Cleopatras, but the Elizabeth and Robert Brownings, the old, contented, happy pair in the frame house down your street whose life's devotion has been tended with daily care.

They fulfill ideals which we are sometimes too lazy or too thoughtless to fulfill ourselves. They are the good citizens, the wise philosophers, the great artists in the art of living. They remind us of what we all know in our heart of hearts but forget too easily; that the love and friendship which is the basis of our lives, and of our way of life, needs the best we've got—all the time.

READER'S CHOICE

The art of living is thoughtfully demonstrated in this significant article, *The Best You've Got*, our Reader's Choice for February. I. A. R. Wylie has the formula for successful living—and is happy to share it.

The article, reprinted by permission of *The Reader's Digest*, first appeared in the April, 1951, issue of that magazine, and was suggested for Reader's Choice by D. L. Shults of Wendell, Ida. Why not suggest your favorite article or story? If it's chosen, and if you're the first to nominate it, a check for $25 from TOGETHER will be sent your way.—EDS.

THREE KEYS

"Know thyself," said Socrates,
A wise old sage of Greece.
He gave us one of three gold keys
That open doors to peace.

"Control thyself," said Cicero,
An orator of Rome.
This key into each lock must go
To make a happy home.

"Give thyself," said Jesus Christ,
Of far-off Galilee.
To give is living at its highest;
It is the Master key.

WILLIAM A. WARD
Assistant to the President
Texas Wesleyan College

Luck? A hunch? Hardly. Yet some force made him follow

The Strange Impulse

By ROBERT ZACKS

After a moment the door opened. The man who looked out seemed impatient.

THAT COLD, gray day in the winter of 1933 started out like any other for the Rev. Harry M. Warren, then pastor of New York City's Central Park Baptist Church. The visits on his crowded schedule included Baptisms, marriages, and visits to hospital patients.

That afternoon he was in the lobby of one of the city's smartest hotels, talking with an old friend. Suddenly he leaned back in his chair, an odd expression on his face.

His friend looked at him anxiously. "What's the matter?" he asked. "I don't know," answered Dr. Warren. The friend's concern mounted. "You aren't ill?"

"No. I just feel. . . ." Dr. Warren paused. He got to his feet quickly. "I'll be right back," he said.

Without knowing why he was doing it, but following his strange impulse, Dr. Warren slowly climbed the hotel stairs. He found himself walking down a hallway past an anonymity of identical doors. He paused at one—and knocked.

After a moment the door opened and a man looked out. "Yes?" he asked impatiently.

Dr. Warren introduced himself and, because of his calling, was invited in. There was constraint in the air, but as the two men began to talk the atmosphere slowly eased.

"I know this visit is unusual," Dr. Warren smiled. "But whenever I find a stranger in our city I invite him to my church. Would you come to visit us?"

The man was staring at Dr. Warren with a puzzled look. But, after a short pause, he thanked him for the invitation and said he might take advantage of it.

Dr. Warren's warmth and charm were always irresistible and the love in his heart overflowed until the other man was talking about himself, about Texas, his home, and about his work in the oil fields.

By the time Dr. Warren left they'd had a long, friendly session. Finally they said good-by and the minister, more puzzled than ever, returned to the lobby. His friend, when Dr. Warren told him what had happened, was equally mystified.

"You mean you knocked on a strange door?" his friend asked.

"Yes."

"But *why?*"

"I don't know," Dr. Warren answered. "I guess I'm getting old. . . ."

And so the incident faded in his memory. Five years passed. Then on another seemingly routine day the mailman delivered to Dr. Warren a letter—from the Texan. Opening it, the preacher read:

"I had a gun in my hand just as you knocked. I was going to kill myself. Life had become unbearably lonely and seemed pointless. Your knock came just in time and the long, friendly talk got me past that moment of utter lostness. Lucky for me you happened by."

In the years that followed, the question, "Why," has often been asked. Why had Dr. Warren felt—and obeyed—that strange impulse? In explanation, his son, Harry, Jr., has said, "My father was a man of shining goodness, a man who lived only to love and serve people. When material values are sacrificed and a man climbs to the height where pure unselfishness is the only goal, he develops a new power—the power to detect the thoughts of a troubled mind. That is my opinion. My father was called by a soul in despair, and didn't know until years later what had made him knock on that door."

We are happy to share with our readers this significant anecdote—and the added comment of Harry M. Warren, Jr., now head of the National Save-A-Life League, Inc., 505 Fifth Ave., New York City, who read the manuscript: "This is a true story—I remember it well. And in reading Mr. Zacks' manuscript I was very favorably impressed with the manner in which it was written."—EDS.

Is It Good-by to

Here's vigorous answer from the 88-year-old man who perhaps more than anyone now living set trends for new church architecture around the world.

By FRANK LLOYD WRIGHT

As told to Leland D. Case

CHURCHES INTEREST ME. It's not alone because I am an architect but because I am a son, a grandson—and also a great-grandson—of preachers. To me, a church building should express a reverence for the beautiful.

Beauty is truth, and truth beauty. All religion must hold a love for what is beautiful and true—in life and in conduct, but also in building and painting and other arts.

If your church isn't beautiful, *tear it down!*

Should you replace it with a structure in one of the conventional styles such as Gothic? You ask me and I answer: *NO!*

The Gothic style took its form in crowded medieval cities. As God was thought to be high in the sky, so the more aspiring spires that arose, the more fingers there would be pointing to heaven. But the Gothic era is past, and with it should go its architecture.

Yes, it's good-by to Gothic—as a style. But not to its spirit of reverence for beauty. That should be expressed in new styles attuned to the new day, using steel, concrete, glass, and other modern materials.

What shall the new styles be? Only a prophet dare say. There are those who would press the mantle upon me. I decline. But I believe we are making a start in what I call organic architecture. It seeks to catch the inner rhythms and forms of nature. It has a reverence for the beautiful and the true. It senses the cosmic order as clean integrity *in the terms of living.*

Organic structures are of the land and for the life as lived within those structures. You can listen to music and understand it. You can look at a painting and understand it. But a building stands there as an experience. To understand it, you have to live in it, or work in it, or worship in it.

But I must say that many buildings called "modern" are travesties. Architecture today is swinging low in a cycle. In all such cycles, first a new principle appears, and it has an intriguing countenance. Then the outward effects are repeated without anyone's asking why. The principle is neglected, then forgotten.

An example is the ranch house, which I developed in the West early in this century. It has been prostituted. I built ranch houses low and broad and gave them a sense of shelter. But the principle has been misunderstood. The copyists even forget that picture windows work two ways. People inside look out, but those outside can look in!

The idea of "form follows function," was stressed by the great Louis Sullivan, my teacher. But today that concept is lost in the gutter of unthinking imitation. Maybe in 10 years or so architecture will fish out the principles of his greatness and use them. I hope so.

But I wonder. America goes on building jammed-up cities. They, like Gothic churches, belong to an era when communication was difficult. People had to live close together for protection and to understand each other and to be entertained. Not so now. Yet here we go, building big boxes on small sticks—those so-called skyscrapers which really are a 19th-century product. Urban apartment developments? Just sanitary slums. We have transferred the slum from the body t the soul of man.

The things in which you deepl believe always happen. The troubl with America is that we really don believe in ourselves—in our principl of individual development. And w substitute money for ideas. The re sult is that we are being swallowe up in the sea of conformity.

That's not Thomas Jefferson's ide of democracy. He believed in the in tegrity of the individual. He though that if each man were given th freedom to be and to become, a nat ural aristocracy of uncommon ma would arise. Instead, we glorify th common man and mediocrity an conformity. The uncommon man— the one who is great and good an talented—is probably already uncon stitutional and I suspect soon wi have to sue for a pardon!

You know it. When the averag man sees the great and the good, h says, "Humph! They ain't no bette than we are, Sarah. Just got th breaks, that's all."

There was outward uniformity i the Gothic era. But the inner spiri had freedom. From it came th Renaissance and the Reformatio and democracy.

Democracy was the first rea change in civilized thought. It cha lenged the monarchic past just as i challenges the statism and the Com munism of our day. The old is al ways afraid of the new, but th new has no occasion to be afraid o the old. To make progress, we mus always be ready to change.

Democracy should bring freedom for the individual to realize himsel as an individual—creative, unique free. The validity and the dynamic

Gothic?

of democracy lie in a continual insistence upon man's free will and the right to follow his own mind and his conscience.

Our architecture should proclaim this. And a religion is entitled to an architectural style of its own, expressing its searching for God.

Right now I am building churches for the Greek Orthodox and for Christian Scientists and a synagogue for Jews. I built a chapel for a Methodist college, Florida Southern, at Lakeland. All forms of religion have a basic desire to function in harmony with their beliefs and I try to help them—to materialize their ideas in something beautiful for all humanity. It's the architect's job. For architecture is not just buildings. It is the living spirit that builds.

There seems to be something in the human mind that requires a special particularizing of reverence. That is why we have different religions—each seeking its own relationship with the divine. And it's why we seek different styles in church architecture.

A style for all America would be a devastating mistake. It would depend upon authority—which would be its death.

I have always said nothing creative and fresh could come out of ordinary committees. And I have refused to work with committees unless they would nominate someone empowered to transact the relationship with me.

Competitions are illusory. That's because competitions by nature lead to average everything. In the first place, those concerned have to agree upon the committee who will decide the matter. That's your first aver-

Stormy petrel of architecture, Frank Lloyd Wright will speak up at the drop of his porkpie hat to share his unconventional opinions with television lookers. Once he scorned skyscrapers; recently he designed one a mile high, which he hopes will be built in Chicago. Best known of his buildings is Imperial Hotel, Tokyo, which withstood severe earthquakes. His revolutionary ideas caught on overseas before they did in America and now students from afar enroll at Taliesin, his Wisconsin workshop-school. In winter they go to sunny Taliesin West, near Phoenix, Ariz.

Church Architecture Up Till Almost Now

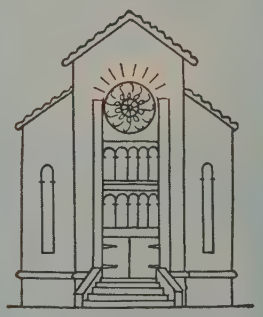
No doubt of it. Most new U.S. Protestant churches in 1958 (estimated cost $300 million!) will be "modern" in design. But traditional styles have ardent supporters—and their turn comes in TOGETHER next month. Meanwhile, here is a quick review of the major pre-1900 influences.—EDS.

The Greek

Typical New England churches owe much to ancient Greek architecture. Essentially, it consisted of walls strong enough to bear crosspieces (lintels). Often walls were simplified to become pillars. Christians added the steeple—pointing toward heaven.

Romanesque

Thank the old Romans for the *rounded arch.* Its keystone was locked by thrust from sides and above, but the arch required sturdy walls. They were necessary for defense when central governments were weak. Romanesque—with its many variants—yielded to:



The Gothic

In north Europe, wooden buildings with steep roofs (to shed snow) began to be copied in stone 1,000 years ago. Later, with flying buttresses to brace them, walls could be thinner and taller and more graceful. The pointed arch is a distinctive feature of Gothic.

age. Then the committee—when drawings are submitted—has to agree upon one, throwing out the best and the worst. The winning one thus becomes the average of an average of averages. Anything distinguished or inspired is reduced to the combined mentality of a committee. The result is mediocrity.

That's the way it happens, often. The architect is forced to become the slave of the expedient. The genius hasn't a chance.

What is a genius? Being of Welsh stock, I answer with a Welsh triad that comes down from the days of King Arthur: "A genius is a man who has an eye to see nature; a man with a heart to feel nature; a man with the boldness to follow nature."

Nature is of God. We must study nature—in the sunlight, with our feet upon the good ground. The growth and the structure of trees, for example, reveal principle and form and design. Through nature we can sense anew the universal pulse, the inner rhythm of all being. We must do that if we are to recapture the reverence that gave life to the Gothic spirit.

Architecture, like any art, must be a continuous rebirth—and always reveal its human significance, its purpose. It must not be reiteration and a restatement, but always a beginning.

Long ago I passed the biblical threescore and ten, but I have just begun. When somebody asked me recently which of my buildings I was most proud of, I told him, naturally, that it was the next one I was going to do.

I have lived to see things happen that few men see. Ideas fought for when I was young and dark-haired have been accepted. I know the price of success—unremitting devotion, hard work, and an inextinguishable love for the things you want to happen. You can't achieve much without this deep-seated feeling for life that we call love.

Love, in that sense, will engender new architectural forms—love enriched with a reverence for beauty and truth.

We bid good-by to Gothic but we save its spirit. We can build and build again even more beautifully than ever before.

8 'MODERN' METHODIST CHURCHES

Louis Sullivan (1856-1924)

THE PURPOSE of a church is to convert visitors into worshipers. These pages show how people called Methodists seek to do this through "modern" or "contemporary" architecture.

It started with Louis Sullivan, who declared, "Form follows function"—a bold idea when "Gothic in pantalets" was popular. But Cedar Rapids Methodists liked it and built this history-making church after his plans.

***Recent remodeling** shifted the choir loft to install "the great wall" behind the central pulpit, as was originally planned by Louis Sullivan.*

St. Paul's Methodist Church, Cedar Rapids, Iowa

*"**A poem and a workshop**" was the way Bishop W. A. Quayle described this church at its dedication in 1914. "You have set the ideal for years to come," declared Bishop Edgar Blake. It cost only $110,000 and featured a semicircular sanctuary backed by Sunday-school rooms.*

Many persons gave aid and counsel in preparing these pages, especially: Dr. Harold Ehrensperger of Boston University School of Theology; Dr. H. M. King of the Department of Architecture, Division of National Missions of the Board of Missions, The Methodist Church; and Dr. Marvin P. Halverson of the Department of Worship and the Arts, National Council of the Churches of Christ.—EDS.

Here's the chapel, plain and simple, accentuating the horizontal line favored by architect Frank Lloyd Wright.

Florida Southern College Chapel, Lakeland

Best place on earth to see buildings by Frank Lloyd Wright, disciple of Louis Sullivan, is Lakeland, Fla. There he designed every structure on the "campus of tomorrow" at Florida Southern College—eventually to be a $20-million project. This Methodist college plans for 3,500 students by 1960—and no ivy!

Typical of the buildings that are springing up over the 87-acre campus is Annie Pfeiffer Chapel, here pictured. It is constructed of sand, cement, steel, and glass.

Functional: *The pulpit thrusts the speaker into his audience.*

First Methodist Church, Midland, Michigan

Three hours' drive north of De-
oit is Midland, an industrial city of
,000, properly proud of its beautiful
urches.

First Methodist won a 1956 award
merit from the American Institute
Architects. It is a drafting-board
ream of a Frank Lloyd Wright pro-
gé, Alden B. Dow, son of Dr.
Herbert H. Dow, who founded the
nemical firm of his name. Of brick,
eel, and glass construction, it has
large white stone altar and an illu-
ninated cross in the sanctuary.

This quiet pool *adds to the charm. Small panes gest later replacement by memorials to express personal concepts of faith. he architect conceived this church to be a growing and ongoing project.*

The front *is two stories high, the rest only one. This edifice was started in 1946 with a three-phase construction program.*

Favored by many parishioners for after-service chats is this area with its murmuring fountain.

St. Luke's, Oklahoma City

Settlers were surging over Oklahoma's prairies in 1889—the year 50 Methodists started what now is 5,500-member St. Luke's. As the state prospered, so did the congregation. After a fire, the building was reborn in 1950 as this breath-taking example of contemporary architecture, designed by Coston, Frankfurt, and Short.

The pulpit is at the center. For a view of the chancel with its striking overhead symbolism, turn to the front cover.

Gretna Methodist Church, Louisiana

***It's small** and it cost but $83,000 ($10.60 per square foot) in 1956—yet this church is definitely modern in its architecture.*

***Instead of** a conventional spire, this remarkable church has a framework surmounted by a simple adaptation of the Christian cross.*

Second national award for a church seating fewer than 300 persons went to Gretna Methodist in 1957. The contest was sponsored by the Church Architectural Guild of America and the National Council of Churches.

Architects Lawrence, Saunders, and Calongne, of New Orleans, used slab on grade and spread footing. Inside walls are of plywood. In the sanctuary, walls are of walnut with rigid wood bents and three-inch hemlock roof decking, also unpainted. The church sets on a lot 85 by 118.

With eyes on the future, this church was designed for expansion. The drawing shows how the completed plant will look.

Northside Methodist, Greenville, South Carolina

***This modest chapel** was the start of the project. Note the simplicity of the brick structure with a pattern of raised crosses at the extreme left.*

A chapel was the first unit of this layout, built in 1954. The second was the educational section.

Exteriors are of brick with wood tracery, grill screens, and aluminum crosses. Major construction is steel and masonry. The interiors are natural-finished woods with accent and cove lighting.

A Clemson College student did the prize-winning drawing from which architect Robert H. Longstreet made the master plans.

Linwood Methodist Church, Pennsylvania

Pennsylvania loves its stone. And ıurches in the Keystone State usu- lly are classical in design. Linwood Methodists pondered English Gothic ut finally went contemporary—using ıative stone, however.

The congregation was small. For 7 years it had worshiped in the base- nent of a church-school unit till it aised $85,000 to start the sanctuary. It seats 350, but the adjoining church school can care for 200 more.

This church, designed by J. Roy Carroll, Jr., has been featured in a French architectural magazine and won honorable mention from the Philadelphia chapter of the Amer- ican Institute of Architects.

***The facade** is lofty but simple and affords a dramatic exposure of glass.*

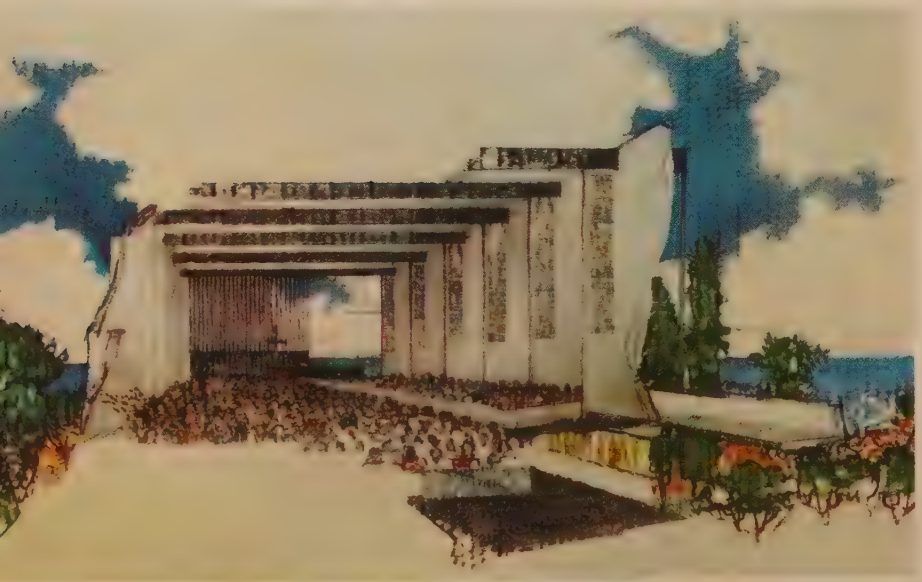
***Rough-hewn stone** gives an individuality to the interior. Polished brass adds high lights. Note the choir on either side of the chancel.*

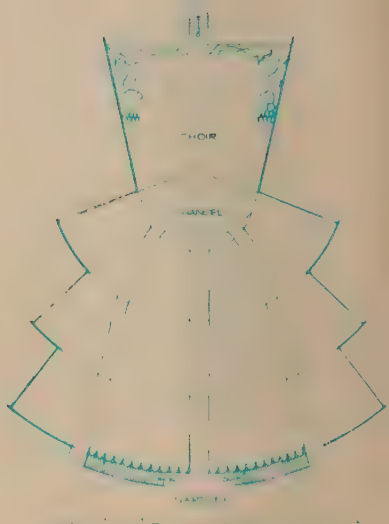
Ample parking space is planned here—a good hint for any church drawing its congregation from great distances

Hollywood Riviera Methodist Church, California

This church is the dream of a new congregation on the Hollywood Riviera, near Los Angeles. It has an imposing site on a slope overlooking the Pacific. The trellised campanile and the entrance plaza will be mirrored in still waters of a reflecting pool.

The project is to be built in two stages, the first of frame and plaster with classroom area for 200 and nave seating for 180. The sanctuary is to be of concrete and steel, and will seat 600. The designers are well known in architectural circles—Richard Neutra and Robert E. Alexander.





First-floor plan—and a cutaway (left) of the sanctuary.

Problems of school, of home, of dating—teens bring them all to our "Dick" ***Richmond Barbour*** *for sensible solutions.*

Teens Together

with an ex-teen-ager

Q *My mother and father seem to live in the past. They give me an allowance of 35 cents a week. When I ask for more they start talking about their childhood and how little they had. It's that way about other things, too. Can't adults realize the world has changed since they were young? How much allowance should a girl have? —L.G.*

A Most adults make those comparisons. When they were teen-agers their parents did, too, and they resented it just as you do. Be patient. Have your mother ask her friends what allowances they give their girls. If your folks can afford it, you should receive about the same amount. Earn more money if you can.

Q *My older sister is raising me. She is 31. I am 15. We are having an argument about dates. She will not let me go out with any boy unless I promise not to go steady with him. I think it is right to go steady. Most of my friends do and their parents don't object. My sister is my legal guardian. Must I obey her?—B.S.*

A You've no choice but to obey her. Do your best to avoid showdowns. Did you try going out as she suggests? Many kids find it is possible to have more fun without going steady.

Q *I am a boy of 14, small for my age. The others in my classes are much bigger. My parents tease me about it; so do the girls. What shall I do?—A.B.*

A Be patient. You'll catch up before long. I have a friend in your fix. He took up sports writing on the school paper. Now he is the editor and the kids have stopped teasing. Perhaps you could do something like that.

Q *I'm a girl of 15. My father has been away for over a year. While he has been gone I've been dating a nice boy of another race. My mother didn't mind. My father got home last week and blew his stack. He slugged my boy friend. He said he'd rather see me dead. He said he is going to leave my mother because she let me have those dates. When I asked him to talk with a minister he refused. My boy friend wrote me a long letter saying good-by. I realize now how much I care for him. I'm planning to run away. What else can I do?—E.McD.*

A Don't run away. It would make matters worse. Consult the Family Service Association. I have seen similar situations develop where young people dated members of other races. Most Americans are not willing to accept such dating. As soon as you can, start going out with boys your father accepts.

Q *I'm a girl of 18. This is my first year in college. I signed up to take part in the sorority rushing season. I went to many parties, but was not invited to join a sorority. Should I quit college? What's wrong with me? —M.R.*

A Nothing is wrong with you. Sororities are undemocratic, sometimes downright snobbish, and many fine girls are rejected. Stay in college. There are many good organizations on your campus. Ask about Methodist activities. Check on the college groups dealing with special interests, such as foreign-language clubs, student-teacher clubs, science clubs.

Q *I am 18, in the 12th grade, and engaged. I went to some meetings at school for engaged girls. A woman from the state Department of Education led the meetings. What she said almost makes me sick. I've always believed immorality was wrong, but she*

Looks at movies

By Harry C. Spencer

General Secretary, Methodist Television, Radio, and Film Commission

Films are rated for audience suitability. Also, the symbols (+) and (—) provide "yes" or "no" answers to the question: Do the ethical standards in the film in general provide constructive entertainment?

Escapade in Japan: Family (+)

A young American boy, rescued from a Far Eastern plane crash by a fishing boat, becomes friendly with a Japanese boy. Through a misunderstanding, they think the police are after them and run away. The pursuit carries the audience through beautiful Japanese countryside and gives the boys a chance to meet many friendly people. Children particularly will enjoy this film.

April Love: Family (+)

An engaging comedy for the entire family. Pat Boone, involved in racing a stolen car in Chicago, is sent to live on his grouchy uncle's farm. In recent years the uncle has sold his racing horses and let his farm go to seed. It's a hard struggle, but Pat gets the old tractor to run again, tames a wild horse, learns to drive a racing sulky, and finally wins the old man's affection.

Sea Wife: Adults (—) Youth (—)

A fatal scripting problem never satisfactorily solved weakens the impact of this story of escape from the Japanese invasion of Singapore. Richard Burton and Joan Collins had been on the last boat to leave—which was torpedoed. With an Asian and a racially prejudiced Briton, they drift for days on a raft. Cast ashore on an island, Burton falls in love with Joan and she is tempted to love him. But the audience knows all the time that she is a Catholic nun.

Bombers B-52: Family (+)

The exciting scenes of a miraculous plane, the B-52, are weakened by the poor story, obvious dialogue, and phony theatrics of the characters. Natalie Wood is ashamed of her father, Karl Malden, because he is only a sergeant in charge of maintenance. Her mother, Marsha Hunt, does not give the daughter an adequate understanding of the importance of her father's job. And the air force, which depends on a technically trained crew to keep the bombers flying, is pictured as giving these men low rating and poor pay. But the B-52 is magnificent.

Johnny Trouble: Adults (—) Youth (—)

Widowed Ethel Barrymore is still grieving for her son, who ran away 27 years before. When a nearby university buys the apartment where she lives and makes it into a men's dormitory, Ethel refuses to leave. A hundred boys move in around her and she makes friends with them all—including one she thinks is her grandson.

Stopover: Tokyo: Family (+)

A fragile story line does not entirely destroy the effectiveness of this film, with its beautiful photography of the islands of Japan.

Robert Wagner is a U.S. agent sent there to guard the life of the American ambassador from a Communist assassin. Since the ambassador pooh-poohs any thought of danger, Wagner gets no co-operation from him in tracking down the murderer of an associate, a Japanese agent. Joan Collins, however, is a faithful friend. She helps by taking the daughter of the slain agent into her home.

Tall Stranger: Family (—)

Joel McCrea stars in a Western filled with fights, trickery, courage, and gun battles. Homesteaders are persuaded by George Neise to squat on a ranch owned by McCrea's half brother, Barry Kelley. His purpose is to use the settlers to dispossess Kelley and then eliminate the settlers. McCrea foils the plot and at the final fade-out rides off into the sunset with Virginia Mayo, a former dance-hall damsel.

Kiss Them for Me: Adult (—)

Frederick Wakeman's *Shore Leave* has been transferred to the screen with emphasis on boy-girl situations, played mostly for comedy by Cary Grant, Jayne Mansfield, and Suzy Parker. Grant and three other airmen take an unauthorized leave from the Pacific war theater to fly to San Francisco, get drunk, and meet girls. Their main obstacle is neither lack of liquor nor women, but the stuffy rules of the Shore Patrol.

[illegible] —M.J.

A Unfortunately, there are some so-called experts who are giving bad marriage advice to young people. They may even be hired by responsible, well-meaning organizations. Age does not make a difference in morality. Adultery is adultery, whether you are engaged or not. Christians cannot compromise.

Q [illegible]

A Yes, eventually.

Q [illegible] —M.F.

A No. She can ask the chief probation officers of your county for protection.

Q [illegible] —K.S.

A Yes, you should have phoned and asked his permission to stay later. Failing that, you should have left the party earlier. Your father, of course, has the right to restrict you.

[illegible]

Honesty Comes On Tiptoes

By Angie Hall A Together in the Home feature

"Who crayoned the wall?" Often it's far better not to ask.

CAN YOU TEACH a child integrity? Certainly not in six easy lessons. But there are countless things you can do to guide children into the paths of honor. Almost every day children challenge us with little episodes we can use as teacher's aids. These God-given opportunities come unannounced, usually unexpectedly —on tiptoe you might say. If we clutch them quickly we can use them to teach integrity. That's what Mrs. English did.

Mrs. English had promised her daughter, Betty, a trip to the circus,

and later learned the circus was due the night of an important meeting. Betty, verging on tears, sobbed, "Mommy, tell them you're sick."

Trying not to sound puritanical, Mrs. English said simply, "But that wouldn't be true. I'm not sick."

"Oh," said Betty, and thought for a moment. Then: "I know, Mommy! Tell them we're going to the circus."

Mrs. English, startled by the sweet simplicity of her child's solution, smiled and said, "Betty, we'll just *do* that!" And to show that the truth is easy, Mrs. English called the people involved and with Betty listening, told them she was taking her daughter to the circus.

Through her mother's alertness and fast action, Betty learned that honesty was a friend that hadn't deprived her of a much-wanted prize.

What is integrity? One dictionary says "moral soundness, honesty, uprightness." Another source lists it as "honor, faith, loyalty, virtue, fidelity, trustworthiness, veracity." In essence, everything good and noble all rolled into one word.

Perhaps the earliest evidence of integrity we can give a child is to keep our word. Many parents take promises too lightly. We can even establish a baby's feeling of trust in little things: "May I borrow your spoon for a moment? I'll give it back." Or, "After you eat your lunch, we'll go for a walk." Keeping your word in these little promises will set a pattern for the child to imitate.

Most parents know that being courteous to a child—in such ways as saying, "Thank you" when he helps you—is a better way to teach courtesy than merely by telling him to say, "Thank you." Children love to imitate their elders.

The same principle applies to honesty. Jane Craig had two children, six and four. In almost every avenue of teaching, she used examples. When she bought small sacks of candy for them, she bought one for herself, too, so she could ask them, "Will you have some of my candy?" They, in turn, learned to imitate with, "Will you have some of mine?"

She applied the same thinking toward teaching fair play and honesty. No opportunity was too small for her to use. If there were mistakes—in her favor—in change at the grocery, she let the children return the money. When she broke a dish or some household item, she made a point of telling her husband in front of the children. These simple truths created a sound, basic honesty for these children to build on.

A child's first untruths originate from three sources: imagination, fear of punishment, or a careless mistake. Treat the fibs of fantasy with love, patience, and understanding. The imagination is too valuable to be stunted in early growth. Often we shock our children into a lie. Not many little ones can help turning to denial in the face of a stern, "Who did this?" In the young, fragile years, make it easy for a child to tell the truth.

Sometimes a child lies because of an abnormal desire to please or because of unreasonable demands by the parent. An acquaintance of mine has a girl in kindergarten. From the first day of school, five-year-old Connie knew she "had better be the best in the class."

Now and then Connie came home with a star for good conduct or some other accomplishment. But when there was no star, her mother showed strong disapproval. Pushed into dishonesty, Connie used her own devices. She began to bring home a star each day; sometimes two or three. The desire to please was so strong, and her mother's disapproval so harsh, that the little girl had taken the box of stars from her teacher's purse. A wise parent could have avoided this.

A careless mistake or ignorance can often seem a lie. It would be cruel to punish a child for lying when his statements were made in ignorance. In *First Lessons of Chil Training,* Mrs. Zelie M. Water tel of a boy who saw a branch stuc in the ground. Thinking it woul make a switch for his toy horse h uprooted it. Later, his father di covered his rare peach-tree cuttin had been pulled up—and was f rious. On being questioned, the bo denied any knowledge of the cu ting. Actually, he didn't realize th his switch was the missing cuttin Punishment would have been grave error.

If a mother asks, "Who crayone the wall?" she is often met with th problem: One child tattles on th other, and the second lies to escap punishment. It's better not to ask.

Some parents find it wiser for th mother to announce, "You bo know you shouldn't write on th walls. Let's all clean this mess up Tattling itself is a bogeyman. tattler robs the accused of a chan to report the truth.

If a child sneaks candy or mone then denies it, severe punishme won't eliminate his desire—but will often teach him to avoid bein caught next time. A small child isn old enough to have much of a co science. He was tempted by th candy, but lacked the conscience tell him not to take it.

If it is money he sneaks, try givin him an allowance. If candy, give hi several pieces in a napkin, sayin "This is your share for two day If you eat it only after meals, yo may have more later."

Clarence Moser, author of *Unde standing Boys,* says that charact building is developing attitudes. An attitudes must come from withi The child with the candy will lear "It's up to me."

Often a parent, without thinkin resorts to the little white lie or th alibi. These habits teach a child hide behind dishonesty.

When Marie told her doctor, "I' sorry I'm late; we ran out of gas o the way," her children knew th wasn't true. When she alibied on th phone, "I can't be there today; I' awfully sick," her children hear They heard, too, when she made a excuse to the bill collector: "We' been out of town for weeks."

In these cases, Marie's childre learned the use of little white lie

$$$$ PROBLEMS

Whether you have a little or a lot, money can be a problem. Maybe its the children's allowance; or food bills; or how to raise the church pledge, or get a new car or home.

We are planning a roundup on how families have found answers to money problems. Won't you write and tell us what your money worry was and how you solved it? Address your letters: Together in the Home Editor, TOGETHER, 740 N. Rush St., Chicago 11, Ill.

is habit will destroy the atmos-
re of truth in the home. It will
ch them to contrive, to become
ally unacquainted with the feel
truth. In time they will develop
ear of it, instead of knowing how
use it.

Cheating comes quickly to mind
en discussing integrity. When
ny was six, she entered a coloring
ntest. Her mother helped her, al-
ough it was against the rules.
hen Jenny won, her mother in-
ucted her on what to say: "Be sure
d tell them you did it all by your-
lf. Don't tell them I helped you."
er example involved her daughter's
veloping attitudes, or what scholars
metimes call her learning in actual
uations. But unfortunately the
ild's learning was of neither truth
r honesty.

You can help your child deceive,
st as you can help him avoid
ickery. My little four-year-old boy
me bursting into the room not
ng ago with a crayon drawing he
ad made of a truck. At first I was
mazed at its excellence. Then I
ealized with a start that he had
raced it from an ink drawing on
he back of the paper.

"My, that's a wonderful truck. I
idn't know you could trace so
ell," I said quietly. I gave him an
ld magazine and some tissue paper
nd asked him to trace some more
ictures for me. I'll never know
hether it was his intention to trick
e, but now there was no need for
im to do so. He had been rewarded
s much for his tracing ability as for
reehand talent.

A child should learn early that
uth will not harm him. Then,
hen older and with a more devel-
ped conscience, he can be taught
ow to withstand harm in defense
f honor. History and literature both
roclaim men who scorned the
adow of a lie. Your child can be-
ome acquainted with these.

The timeworn bit of philosophy,
Practice what you preach," might be
eworded, "Practice, don't preach."

If you set good standards at home,
there is an atmosphere of honor,
ese virtues will invade the child
time. Integrity will come, not
vernight, but tiptoeing softly
rough the years—if you have been
en more than heard, and if you
ave been seen rightly.

CONTRIBUTIONS TO CONTROVERSY

By ROY L. SMITH

IN OUR CHURCH there once was a man who could be counted on to attend any meeting at which there might be a debate. He could always be relied upon to rise at a sensitive moment and inject some highly controversial comment. "If he could be persuaded to give his life to healing breaches instead of widening them," one listener once commented, "he might make a valuable member of the congregation."

Oddly enough, this individual believed that he was serving the cause of Christ by provoking controversy. "It's a good thing," he told his pastor at the close of a contention-filled meeting. "We need to think about these things. Every time we have an argument somebody gets an education."

It is true that Christians need to think. Jesus urged us to love the Lord our God with all our mind. But the weakness of a controversy is that few people think while in a contentious mood. They indulge emotions and voice prejudices or convictions held previously. In argument they seek facts which support their own cases, and conceal those which they feel will lend support to the other side.

Paul, in writing to his churches, warned against the sin of controversy. In at least one instance the Corinthian church came near destroying itself as a result of contentions allowed to develop inside the congregation. Had this happened the loss would have been incalculable, for a few hundred years later the entire Christian Church depended for its existence upon the anchorage the Corinthians provided.

It is a mark of spiritual maturity when a Christian congregation or a Christian individual can develop a virile faith and life and at the same time avoid controversy.

No church rent with controversy makes significant contribution to the spiritual life of its community. How religious is the man who becomes bitterly argumentative in defending his religious convictions?

Light Unto My Path

Hoover Rupe
Jackson, Mic

WEEKLY MEDITATIONS ON THE INTERNATIONAL SUNDAY SCHOOL LESSON

FEBRUARY 23

He said to them, "It is written, 'My house shall be called a house of prayer'; but you make it a den of robbers."—Matthew 21:13

THE NEWSPAPER called him "the meanest kind of thief." He had broken into the poor box in the church vestibule. He was so desperate, or so callous, he could steal the offerings for the needy. Yet here is a modern counterpart to the temple courtyard in Jerusalem, where Jesus overturned the tables of the merchants and moneychangers.

The Temple was destroyed by Titus of Rome in A.D. 70, but the seeds of destruction were sown before the day of the Temple's cleansing. God's intent was a place of prayer for the people, but man had fashioned a market place. Men were misusing God's gift and prostituting God's purpose through the dishonesty, greed, and graft which went on with the Temple leaders' blessing.

The principle moves beyond Jerusalem. It hovers over us. What of the life God has given us? Are we worthy to be called his children? We would never rob a poor box, but how often do we rob God through failing to be worthy of his gifts and purposes?

Prayer: Free us, O God, from self-centeredness which destroys and lead us into spiritual self-realization through thy Son, that we may make proper use of the gift of life thou hast given us, and keep pure thy temple within our hearts. Amen.

—HOOVER RUPERT

MARCH 2

For he is our peace, who has made us both one, and has broken down the dividing wall of hostility.—Ephesians 2:14

TWILIGHT was settling on the Italian village as the old priest slowly climbed the hill. The fading light enveloped the shell-blasted remains of a once-beautiful church.

At the top of the hill, the priest began a methodical inspection of the shattered building. He loosed a bit of rubble with his foot and stooped to pick up a piece of a sacred object. Standing on that war-torn hill in April, 1945, he seemed to embody the futility of man—vainly trying to pick up the pieces.

Therefore the phrase, "He is our peace," must present more than a classic statement of reassurance. Today it has deep meaning for individuals and nations who long for better things. Here is underscored that "ministry of reconciliation" in Christ which Paul commends to the Corinthians.

Here also is the suggestion of a new dignity which comes to a man who has found himself drawn into this fellowship of Christ. It is a newness that comes from a sense of oneness with others in Christ.

Unless men can achieve that sort of spiritual maturity in which the walls of misunderstanding are broken down, we may again be picking up the pieces of a civilization damaged beyond hope. How tragic seems this mad scramble of nations trying to save face when the desperate need is to save lives —to save the whole worl through Him who is our peace.

Prayer: Our Father, enable us see that through Christ we b come not brothers in law b brothers in love. When life threa ens to shatter about us, may w find in him our strength and abi ing peace. Amen.

—PAUL E. RUSSEL

MARCH 9

And let our people learn apply themselves to go deeds, so as to help cases urgent need, and not to be u fruitful.—Titus 3:14

TODAY WE GATHERED i our church to say farewell t one who, for many years, had a plied herself to good deeds in th name of her Master. Now sh entered into the joy of her Lor

A "traveling saint," she wen from house to house where me and women were sick and old an lonely. She was our Home Depar ment superintendent for mor than 20 years.

Joseph S. Plough
Wichita, Ka

Paul E. Russell
Clarksdale, Miss.

As her pastor, I have heard a young woman, confined to a wheel chair with a broken back, tell how eagerly she looked forward to the superintendent's visits. I have heard an aged woman, alone, ask anxiously whether she would be able to come again.

During her own last illness, I have heard this big-hearted woman express her concern for those who depended upon her.

It is a law of life that the self-centered destroy themselves with the poison of self-pity, fear, and anxiety, with hatred and resentment. Those with Christlike compassion for others enrich themselves with friendship, strong allies, and the consciousness that they are in partnership with God.

Jesus said it thus: "Whoever would save his life will lose it, and whoever loses his life for my sake and the gospel's will save it."

Prayer: O God, our Father, let thy church be a true fellowship of the concerned. Give us the capacity to feel the pain of others, to share their grief, the willingness to bear one another's burdens, and so fulfill the law of Christ. Enable us to enjoy the happiness and success of others as we enjoy our own. In Jesus' name, we pray. Amen.

—JOSEPH S. PLOUGHE

Charles M. Bryan
Calhoun, Tenn.

MARCH 16

And he said to them, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest. . . ."—Luke 10:2

LET'S TAKE A WALK down a neighborhood street and survey the membership prospects for your church. You point out a young family which never attends. Their three youngsters do not attend church school. Down the street lives a mother who is losing her grip on life. At another house lives a lonely older couple. You point out, too, the broken home of an alcoholic father.

As we look at your list we could become discouraged; there isn't a lively prospect among them. Yet Jesus looked at the same kind of people and said, "The fields are white unto the harvest." In Peter, James, and Matthew he saw not fishermen nor a tax collector but laborers for the harvest. Jesus saw the possibilities in people. Those we see as dim prospects are people for whom Christ died.

John Wesley once said, "We have nothing to do but to save souls." We who labor on church budgets, membership crusades, or classes of energetic intermediates doubt this; it seems we have everything to do but save souls.

Yet Paul describes our task as "the ministry of reconciliation." Our ministry is to bring estranged people to God. If we have eyes to see, we are certain of large fields ready for the harvesting, and we see that among the workers there is a place for each of us.

Prayer: "O still in accents sweet and strong
Sounds forth the ancient word,
"More reapers for white harvest fields,
More laborers for the Lord!"

"O Thou whose call our hearts has stirred,
To do Thy will we come;
Thrust in our sickles at Thy word,
And bear our harvest home."
—Samuel Longfellow (*The Methodist Hymnal*)

—CHARLES M. BRYAN

A Lenten Prayer
to call your own

O GOD, our Father, come in thy mercy and thy compassion, and bind up the brokenhearted.

Bless those who have been wounded by their friends; those who trusted someone only to have that trust betrayed; those who helped someone in his day of need, and then were cast aside.

Bless those who have been hurt through their loved ones; those who feel more bitter for the wrongs inflicted on their loved ones than for the wrongs inflicted on themselves.

Bless those who have lost their peace; those who cannot even sleep without the help which drugs can give. Bless those who are sorely tempted; those whose instincts and passions are too strong.

Bless those who are lonely; those who are grown old, and who are left alone; those who now have no one left.

Bless those who are poor; those who are worried about the future in which they may not even have a home.

Bless those who are ill; those who are in pain; those who will never be well again; carry all such over the long, last mile, and help them to go about in gallantry to glory.

Bless those whose personal relationships are not right; those who feel that there is an unseen barrier where there should be none; before they blame others, help them to remember that faults are never all on one side.

Bless those who have lost their faith; those who cannot even pray; those who send words out into the darkness, but who sometimes feel that they are talking only to themselves.

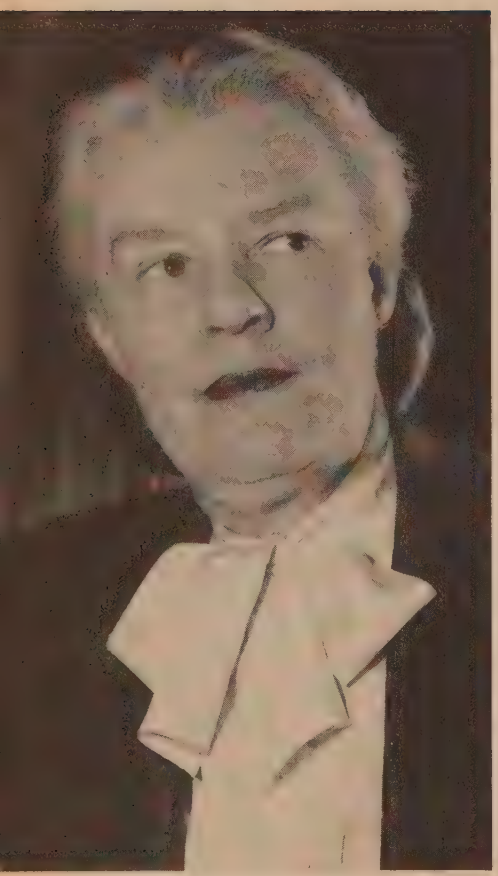
Bless those who are sad; those whose plans death pitilessly wrecked; those who live in a world where everything reminds them of the happiness which is gone; even at such a time help them to trace the rainbow through the rain.

Be thou our refuge and our strength from all the storms of life. Grant us thy peace in our souls, and thy joy in our hearts, that even in the dark for us it may be light. These things we ask for thy love's sake. Amen.

From British Weekly

Barnabas takes:

Looks at New Books



Daughter of a Methodist minister, Dorothy Thompson is a prolific writer for newspapers and magazines and one of the most influential women of this day and age. Her most recent book is entitled The Courage to Be Happy.

A couple of years ago a discerning radio commentator shocked us into the realization that two thirds of our institutions of higher learning did not then require the study of American history.

This same commentator also pointed out the lack of imagination in a group of intellectuals who, when asked, "If banished to a desert island, what 10 books would you take?" failed to list a book on astronomy.

"Wouldn't you think a man starting the New Year on a desert island and living constantly in contemplation of God's *real* work, would want to study it? Why, the greatest book *on men* ever written, Hamlet and all Shakespeare included, is still only an analysis of the emotions and actions of us imperfect human beings. But a good astronomy is a guidebook to God's Kingdom."

Thus wrote **Henry J. Taylor,** in *An American Speaks His Mind* (Doubleday, $3.95).

In the years Taylor had a news program he scored many beats. But his long-term aim was an inspirational telling of the story of America, in economic and international education, and in an elevation of the spiritual values of life. He is presently U.S. ambassador to Switzerland.

A second book of carefully selected essays comes from the pen of **Dorothy Thompson,** proud product of Methodist-parsonage upbringing. Her new book, *The Courage to Be Happy* (Houghton Mifflin, $3.50), is grouped by themes: essays on art, artists, and literature; children; age; public affairs, and everyday life. In this last category, let me share with you her thoughts on spiritual growth:

"The farm lad lies on the hillside and gazes at the fleecy clouds floating in the faraway blueness, or on a starry night identifies red Antares or blue Arcturus from its relationship to the Big Dipper; he loves the broadest, tallest maple tree in the farmyard, and brags that it has stood there for a hundred and fifty years. . . . He is ever conscious of the danger and grandeur of the elements—of the shattering thunder, and the torrential rain, and the pullets that will drown unless rescued from the range; of the sun calling the earth to fruition or baking the earth on the roots of crops; of his own inadequacy, often, to do more than endure. He does not learn from Nature that the universe revolves around himself, and at his own rhythm, and to suit his own whims, but that it continually invites him to expand himself into it, mastering if he can, flood and drought, tempest and storm, and enduring with fortitude what is beyond him to master. That is probably one reason why farm boys grow up to contribute so many names to *Who's Who* as inventors, scientists, scholars, educators, artists, and managers of great industries."

"God is not love," says **Colin Wilson** in *Religion and the Rebel* (Houghton Mifflin $4). And Christianity—he adds—was a religion invented by St. Paul.

This is a sequel to his best-selling *The Outsider.* The young (26) British writer won critical kudos for his first philosophical book, but in this one he sounds like a mixed-up kid.

Two of the most interesting picture-and-text books concerning the Late Unpleasantness Between the States came to our attention simultaneously this month—*A Civil War Artist at the Front* (Oxford, $6.50) and *Mr. Lincoln's Washington* (Coward-McCann, $7.50).

Both are interesting, informative, and worthy of their own niche in Civil War lore. In *A Civil War Artist at the Front,* **William Forrest Dawson** has set off the on-the-spot etchings of Edwin Forbes with concise textual explanations invaluable in giving the reader insights into the day-by-day life of Billy Yank. Now if someone will only come up with a similar volume doing the same job for Johnny Reb!

Washingtonian **Stanley Kimmel,** a magazine and newspaper writer for many years, has assembled a truly handsome volume, complete with hundreds of illustrations, in *Mr. Lincoln's Washington* to show us the nation's capital as it appeared in the years it stood in danger of invasion by "Lee's Miserables." A thoroughly enjoyable book, its first-rate status is endangered when

ve read a reference to the Battle of Sharpsburg (Antietam) as having been fought near Sharpsburg, Pa., instead of Sharpsburg, Md., and by the use in two places of the same article from a Washington newspaper. Nevertheless, we enjoyed the book and hope it will go through enough subsequent printings to swat the few remaining "bugs."

When the city of Richmond, Va., onetime capital of the Confederacy, decided to erect a statue in honor of Stonewall Jackson, it is said, there was no doubt which way "Old Jack" should face. Due north, pressing toward Yankeeland.

The stern "blue-light elder" has always been a fascinating figure of history—military genius, devoted Christian; a man of no mercy on the battlefield, but the gentlest of fathers and husbands. And now, to portray him as his second wife (his first died in childbirth) must have seen him, we have **Harnett T. Kane's** biographical novel, *The Gallant Mrs. Stonewall* (Doubleday, $3.95).

This is a different picture of Stonewall—or Tom, as he is called throughout. Here we watch him through the eyes of the former Anna Morrison, as a shy, awkward, albeit dedicated man who found an unwavering faith in God early in life—and his full flowering in the bloodiest carnage this continent has ever seen.

Don't expect this to add much to your knowledge of the Civil War. But if you want a home-and-fireside peek at "the man inside the statue," try this book. It's different.

The only word for philosopher **Will Durant's** still-unfolding story of civilization is "monumental." His years-long project is a massive, but down-to-earth, interpretation of Western history by a great rationalist soul, oriented in Christian faith.

Beginning with *Our Oriental Heritage* (1935), civilization's story will be carried up to the time of Napoleon, if our author lives five more years to complete Part VII, which will be *The Age of Reason*.

Latest volume is *The Reformation* (Simon & Schuster, $7.50), a tale of Europe's civilization between the time of pre-Reformer John Wyclif, around 1300, and the time of the turbulent middle 1500s, when John Calvin and late Reformers were on the scene.

Durant knows how to express himself clearly and how to be tolerant. This helps him immensely in his "attempt to unravel the present into its constituent past."

It was in the pre-Reformation 14th

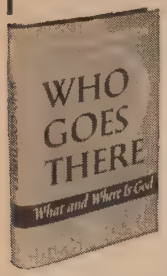
for your Lenten-Easter Reading

I BELIEVE	Gerald Kennedy	$1.25
CHRIST BE WITH ME	Walter Russell Bowie	$1.75
THE DEATH OF CHRIST	John Knox	$2.75
CHRISTIAN MATURITY	E. Stanley Jones	$1.50
LETTING GOD HELP YOU	John A. Redhead	$2
THINK ABOUT THESE THINGS	Jane Merchant	$1.50
PRAYERS FOR LIVING	Hazel T. Wilson	Regular edition, $1; Deluxe edition, $2.95
PRAYERS FOR A WOMAN'S DAY	Josephine Robertson	$1
THEY MET AT CALVARY	W. E. Sangster	$2
THE SECRET OF RADIANT LIFE	W. E. Sangster	$3
COME SEE A MAN	Grace Noll Crowell	$1.50
PRESCRIPTION FOR ANXIETY	Leslie D. Weatherhead	$2.50
A SIMPLE GUIDE TO PRAYER	John Underwood Stephens	$2
A LIFT FOR LIVING	Ralph W. Sockman	$2
BENEFITS OF HIS PASSION	C. H. Dodd	$1
LIFT UP YOUR HEARTS	Walter Russell Bowie	$1.50
HEAVEN AND HELL	John Sutherland Bonnell	$1
CONSIDER HIM	Olive Wyon	$1
IS GOD AT HOME?	J. B. Phillips	$1.75
WHEN GOD WAS MAN	J. B. Phillips	$1
LOVE SPEAKS FROM THE CROSS	Leslie Badham	$1
OVER HIS OWN SIGNATURE	Leslie D. Weatherhead	$2.50
A PLAIN MAN LOOKS AT THE CROSS	Leslie D. Weatherhead	$2
THE SEVEN WORDS	Clovis G. Chappell	$1
FACES ABOUT THE CROSS	Clovis G. Chappell	$2
THE INVINCIBLE CHRIST	Massey Mott Heltzel	$2
PERSONALITIES OF THE PASSION	Leslie D. Weatherhead	$2

Order from your bookstore **ABINGDON PRESS**
Publisher of THE INTERPRETER'S BIBLE

J. WALLACE HAMILTON

Outstanding Methodist Author, Minister of Florida's "Drive-in" Church



WHO GOES THERE?

What and Where Is God?

In this new book, the popular author of *Ride the Wild Horses!* and *Horns and Halos in Human Nature* cuts through the externals of religion and our primitive loyalties to point the way to a mature faith for these soul-shaking times. $2.50

FRANK S. MEAD

Compiler

Widely Known Methodist Author and Editor

WHAT THE BIBLE SAYS

The Bible holds real help for every problem of your heart and every question in your mind. These actual quotations from the King James, RSV, and other widely used versions will help you to find new strength and understanding. $1.95

PLEASE ORDER FROM

THE METHODIST PUBLISHING HOUSE

SERVING YOU

Baltimore 3, Dallas 1, Nashville 2, Portland 5, Chicago 11, Detroit 1, New York 11, Richmond 16, Cincinnati 2, Kansas City 6, Pittsburgh 30, San Francisco 2.

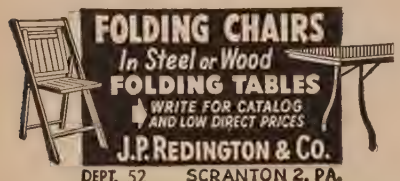
BOOKS DESIRED _____

_____

Name _____

Address _____

City _____ *Zone* ___ *State* _____



PENNINGTON

Methodist College Preparatory School for Boys. Owned by the New Jersey Conference. College preparatory. Fully accredited; graduates in 89 colleges. Grades 7-12. All sports. Gym, pool. Guidance, developmental reading, crafts, shops, music. New dormitory. Moderate rate. Endowed. Established 1838. Write for catalog.

Ira S. Pimm, D.D., Box 45, Pennington, N. J.

TILTON SCHOOL In the Lakes Region of N. H.

Thorough college preparation for boys, grades 8-12. Established in 1845 by clergymen and laymen of the Methodist Church. First emphasis is placed upon character and the development of Christian leadership. Small classes, understanding masters, stimulating instruction. Large gym. Extensive sports program including skiing, skating, mountain climbing. Outing Club, Glee Club, Debating, Dramatics. Moderate tuition. Early application advised. Catalog.

J. Gordon Jeffries, Dean

Box 1, Tilton School, Tilton, New Hampshire

century, perhaps, that the Church hit moral bottom. It taxed the ignorance of the people; high office went to the highest bidder; the deadly sins abounded throughout the clergy, even up to the Pope. But reform eventually came in both sides of a Church divided by the schisms of the 16th century.

The big picture of fall and reform, the intermixture of religion and politics of Europe, side views of the civilization of Islam and Judaism in the whole Western world are laid out in great detail by a contemporary who can popularize without making the soup too thin.

After wading through the reams of copy written about the sinking of the *Andrea Doria* following her collision with the *Stockholm* in the "Times Square of the North Atlantic" in July, 1956, I thought everything possible had been written about this tragedy. Not so.

The Andrea Doria story is **Edward Rowe Snow's** lead-off piece in *Legends of the New England Coast* (Dodd, Mead $4). Some of the others are just as gripping. For example, Snow informs this landlubber that another collision occurred just two days previous, in the same spot, under almost identical circumstances.

Every New England state except Vermont has a place in this new collection.

One Sunday afternoon in 1904 a baseball player named Branch Rickey failed to turn up at the Cincinnati baseball park where he was scheduled to play. He was promptly fired by a manager who didn't know Rickey, in tribute to his mother, had vowed never to play Sunday baseball.

Rickey never broke his vow. Even during his long career as a baseball executive and maker of champions, he wouldn't attend a game on Sunday. This fact, coupled with Rickey's strong Methodist background, led some writers to picture him as a sort of saint, while other facets of his personality persuaded others he is a rogue.

The real Branch Rickey now is portrayed in an intimate biography by **Arthur Mann,** *Branch Rickey—American in Action* (Houghton Mifflin, $4). As a sports writer, assistant to Rickey on the Brooklyn Dodgers for four years, and a close friend for 15 years, Mann is eminently qualified to portray the life of an individualist who had a profound effect on the game as it is today.

Margaret Mayorga's 20th anniversary edition of *The Best Short Plays* (Beacon, $6) has just been added to our bookshelf. Through the years Miss Mayorga has provided us with many pleasurable hours of getting acquainted with the plays we've missed seeing. This year's collection is a good one—covering, as it does, a 40-year period, ranging from the days of the crystal-and-earphone radio sets to color TV.

There's a good deal of serious theater talk a bit beyond my ken, but important to those active in this field.

A Little Laughter, compiled by **Katherine Love** (Rowell, $2.50) has taken the Barnabas household by storm. It's a small book of collected poems by all the greats—past and present—aimed at entertaining young readers. Pictures by Walter H. Loraine add to the gay nonsense. Well, age is always a state of mind as well as a matter of arithmetic, so why shouldn't

MUMPS

I like this one by Elizabeth Madox Roberts entitled *Mumps:*

I had a feeling in my neck,
And on the sides were two big bumps;
I couldn't swallow anything
At all because I had the mumps.

And Mother tied it with a piece,
And then she tied up Will and John,
And no one else but Dick was left
That didn't have a mump rag on.

He teased at us and laughed at us,
And said, whenever he went by,
"It's vinegar and lemon-drops
And pickles!" just to make us cry.

But Tuesday Dick was very sad
And cried because his neck was sore,
And not a one said sour things
To anybody any more.

If you've a six-to-nine-year-old with a birthday coming up in late winter or early spring, I'd like to recommend a gift book—**Reiner Zimnik's** *The Proud Circus Horse* (Pantheon, $2.75).

It's a spirited tale of a splendid white horse who tires of the daily routine of the circus and leaves. After discovering that the world outside is not always

e, and that you must work for a ing, he decides to return to the circus d his friends there. There's not a w thing about the theme, or the oral it makes, but it's told in an ex- ing way.

The Burns Mantle Yearbook, *The st Plays of 1956-1957,* edited by **Louis ronenberger** (Dodd, Mead, $6), is it together in a much lighter way. ronenberger's witty survey of Broad- ay's last season is teamed with the scussions of critics from other cities, re and abroad. The ten best plays are ven in condensed form, spiced with irschfeld drawings, all of which akes me regret very much the distance at prevents my being a Broadway rst-nighter.

There's a heap of plain talk on edu- ation in *What We Want of Our chools* (John Day, $3.75) by **Irving dler.** Being interested as a parent and axpayer (inevitable twosome!) I spent profitable evening with this book. dler's contention is that the I.Q. rat- ng method is a "hoax" and he proceeds o demolish it, from what he views as ts false premises through its "false ar- guments" to what he believes are false conclusions which keep millions of chil- dren from getting the schooling to which they are entitled.

Art Linkletter knows more about what goes on in the minds of children than perhaps anyone else in the enter- tainment field. He ought to—he's been probing their thoughts for 15 years on his radio show.

Kids Say the Darndest Things! (Prentice-Hall, $2.95) is Linkletter's collection of the humor and wisdom of the kindergarten and grade-school set. I had two thoughts as I chuckled through this book: (1) I liked Link- letter better with each chapter, and (2) I wondered how I could fix the best stories in mind for future use. There are so many times a childish quip would help make a point in a serious conver- sation, or rescue me from an embarrass- ing situation.

The Cult of the West is growing as more Americans sense the truth in James Bryce's observation that the most typical aspect of America is the West. Many new volumes bear testimony to the growing interest of what makes America America, but none on the cur- rent list is more impressive than **Har- old McCracken's** *The Charles M. Rus- sell Book* (Doubleday, $23.50) with 35 reproductions in color of the artist's paintings.

Russell was born in St. Louis but spent most of his life in Montana, where he painted the life of cowboys, Indians, and soldiers. A great and good friend was "Brother Van," W. W. Van Orsdal,

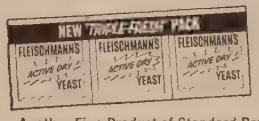
Cooking is a family affair with the Richardsons

Mother and Daughter-in-Law Win Cooking Awards

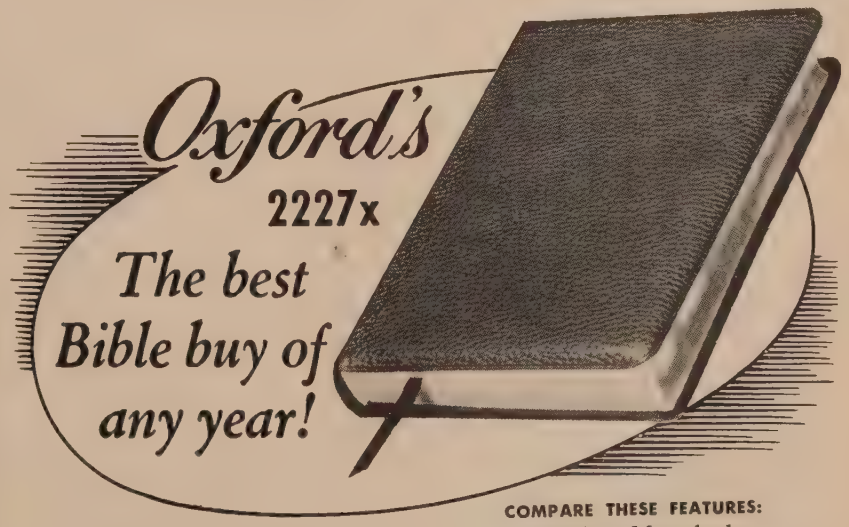
Newlywed Mrs. Parker Richardson got some cooking cues from her mother-in-law, Mrs. Emmons Richardson, and they both entered at the Skowhegan State Fair last year. The result? Young Mr. Richardson admires his wife's ribbons, and Mr. Richardson, Sr. looks over *his* wife's 10 prizes.

The two Mrs. Richardsons both use Fleischmann's Active Dry Yeast. "It's dependable," says Mrs. Richardson, Sr. "And easy to use," adds her daughter-in-law.

During March, many of you plan Lenten menus. Of course, you'll include yeast-raised specialties, and if you bake yours at home, use Fleischmann's Active Dry Yeast—prize-winning cooks prefer it. It's fast and easy and keeps for months. Keep Fleischmann's Active Dry Yeast handy in your cupboard for yeast-raised treats and for the new "Yeast-Riz" Main Dishes.



Another Fine Product of Standard Brands Inc.



A *de luxe* Bible at an irresistibly low price

only $10.75

Introduced in the fall of 1957 it has quickly established itself as one of America's leading Bibles.

Authorized King James Version

Oxford-America's Gift Bible Since 1675

OXFORD UNIVERSITY PRESS, Inc.

COMPARE THESE FEATURES:

- Luxurious Marrakesh grain Persian Morocco binding
- Leather lined to edge
- Jasper type, modified self-pronouncing
- Oxford India paper
- New Bible Study Helps
- Colored maps
- Concordance
- Red under gold edges
- Ribbon marker
- Handy size: 5 x 7⅛, only 1 3/16" thick

Browsing in Fiction

Gerald Kennedy

BISHOP, LOS ANGELES AREA, THE METHODIST CHURCH

ZOOMAR, by Ernie Kovacs *(Doubleday, $3.95).*

Some years ago a baseball pitcher with considerable musical talent was persuaded to give a violin concert at Carnegie Hall. A music critic summed up his effort by saying that he thought this man could play the violin about as well as Fritz Kreisler could pitch.

Usually, when a man moves into another field, the result is not a happy one, and I was prepared to be critical of Kovacs' writing ability. He is an actor and a comedian, excelling in both fields. And now I have to confess that he can also write. What is more, he can write fiction.

He was wise enough to choose a field in which he is obviously at home, and he has brought his characters to life in a story that is hard to put down. Television, like boxing, seems to have few champions, so far as its ethics are concerned. I can hardly believe that it is quite as much of a racket as most novels about it indicate. It must, however, have some unpleasant features about it, so that when a man has a chance to get his resentment off his mind, he portrays it as a kind of jungle life. The same characteristic is noted in advertising in general.

Kovacs is no exception to this general school of television interpretation and his is a rather bitter story underneath a humorous surface. There are some likable persons in the plot, and the young hero and his wife have certain fundamental decencies about them. There is not much moral life on a high plane, and one has the feeling that a lid is removed and we are looking down into a snake pit of society.

ON THE LINE, by Harvey Swados *(Atlantic-Little, Brown, $3.75).*

I must warn you that this is a subversive book with dangerous assumptions about our American way of life. It has to do with men on the assembly line of a large automobile plant. It dares to suggest that they are not happy and that in terms of their reward they work very hard. The book even intimates that these men are under terrific nervous pressure in an atmosphere that resembles Devil's Island. It is a far cry from the world portrayed by full-page ads some manufacturing concerns run in the slick magazines.

This unfavorable picture is not supposed to be true. I never worked on an assembly line, so I do not know personally what such an experience is like. I have at times purchased products from this process and now and again I come to the conclusion that the product does not reflect happy and conscientious workmanship.

It has been a long time since I have read a protest of this kind and it cheers me to know that the voice of protest has not been silenced completely.

Those of us who enjoy our work must remain sensitive to men whose work is drudgery and strain. I should like to know what a fellow thinks who has been on the line, and if such a man reads this book and wants to write me his comments, I should appreciate his letter.

Methodist missionary, to whom he paid tribute in a famous letter reprinted in this book. TOGETHER plans later to tell more about him, I understand.

Any man will glow over this book—or, if he doesn't, he's not the sort I'd like to go fishing or hunting with!

Donald Culross Peattie is a fortunate father, for he has a son who asked him to write a book—and Peattie could do it. His son, overseas with the U.S. Information Agency, wanted something "to get the people at home thinking more about the fight and why we must care."

Parade With Banners (World, $3.50) is a series of sketches about America and Americans that adds up to a paean of patriotism. You may have read some of the chapters in *Reader's Digest*. No matter. Strung together like a series of beads in this volume, they have unity, coherence, and emphasis that make this an affirmation of a great faith.

George Bilby Walker, author of *The Quiet Time* (Vantage, $2.50), believes too much of our prayer is stilted, ritualistic, and formal. This collection of his prayers is written to be used at any hour of most any day. His purpose is to bring God closer to us as a companion and these brief meditations are the sort of thing to help bring this about. They are simple, direct reminders that God is with us in all that we do and say in our daily life.

Along about this time of year we begin to move the potted bulbs into full daylight, hopeful for the advan blooms that brighten the dining roo bay on long winter evenings. The it's but a few short weeks until Bonn ventures out to snip the first forsyth and pussy-willow branches for forcin

She found fresh inspiration for h favorite hobby in **J. Gregory Co way's** *Encyclopedia of Flower A rangement* (Knopf, $6). A few minut after she showed me several of th multitude of fine illustrations, I hear her rummaging about in the kitch cupboard where she stores vases, bowl and the like. She's probably dreamin up arrangements for blooms off th rose bushes we've ordered for sprin delivery. Women are real optimist

Reading *A Traveller in Rome* b **H. V. Morton** (Dodd, Mead, $6),

had a strong feeling that the author tried to restore the missing columns in the fabulous ruins around which present-day Rome is built. And as I moved from chapter to chapter, Morton *did* help me to relive the events which took place in the ancient city. It's all there in considerable detail—from the horrible assassination of Caesar to the sharing of secret rites in the sacred Temple of the Vestal Virgins.

Today's Italy is described with real fondness in a wide variety of subjects. Morton describes his visit to the pope's farm and its serene atmosphere, then hostles his readers on and off Roman buses . . . more than a little reminiscent of the situation right now in Chicago!

You've Got Me in the Surburbs (Dodd, Mead, $2.95) is quite the funniest collection of cartoons to come our way in many a day. Edited by **Lawrence Lariar,** it's sure to tickle the funny bone of anybody who now re-

sides in suburbia—or has at any time in the last two decades, for that matter. Nosy neighbors, determined crabgrass, termites, mud, are but a few of the subjects treated with acid-dipped pen by America's foremost cartoonists.

Writing in an easygoing, informal style, **Van Wyck Brooks** gives us a sampling of his original, urbane opinions in *From a Writer's Notebook* (Dutton, $3)—an ideal volume for pickup reading.

I'd like to share just one of his thoughts with you:

" 'Nowadays everything grows old in a few hours; reputation fades, a work passes away in a moment. Everybody writes; nobody reads seriously.' How often, in the twentieth century, one hears this lament! It was uttered by Chateaubriand in 1836."

—BARNABAS

"How He Would Have Enjoyed This If He Were Here!"

A living memorial in music! Every day your DEAGAN CARILLON gives eloquent testimony to your loved one's devotion to church and community. There's nothing so inspiring, so sublime, so truly *musical* as a carillon by DEAGAN—since 1880 the world's standard in bells, chimes and tuning devices.

Impressive dedicatory services and an imperishable bronze tablet consecrate your thoughtfulness to the glory of God and the memory of your loved one. Now and forever, your church tower sings out your favorite hymns of faith in glorious harmony—a whole new world of beauty in bell music.

A complete DEAGAN CARILLON can be installed in your church for as little as $1400. The world-famous 32-note *completely automatic* NEW WORLD CARILLON costs about $8,000, installed. For detailed model descriptions, prices and demonstration recording, write:

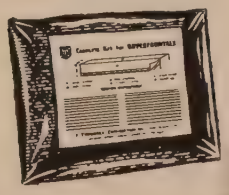
Deagan Carillons
1770 W. BERTEAU AVE.
CHICAGO 13, ILLINOIS
A Division of J. C. Deagan, Inc. *Established 1880*

CUSTOM QUALITY **Paraments** for PULPIT, ALTAR CHANCEL, LECTERN

Enriched in Beauty with Non-Tarnishable
GOLD OUTLINE EMBROIDERY

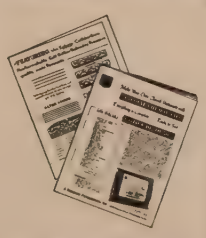
Choose from quality brocades, faille and felt materials on which symbols of your choice are embroidered and enriched in beauty by our own patented GOLD OUTLINE—guaranteed non-tarnishing for life of the Parament. Colorful catalog sheets available on request.

- Altar Covers
- Bible Markers
- Pulpit and Lectern Scarfs
- Communion Table Runners



Ready-to-Sew CUT-OUT KITS

SAVE UP TO 50%! *Quality materials all marked and ready for your volunteer needleworkers. Easy-to-follow instructions—including complete instructions for couching. Send today for new FREE illustrated catalog.*



MAIL THIS COUPON NOW FOR FREE COLOR CATALOG SHEETS AND PRICES.

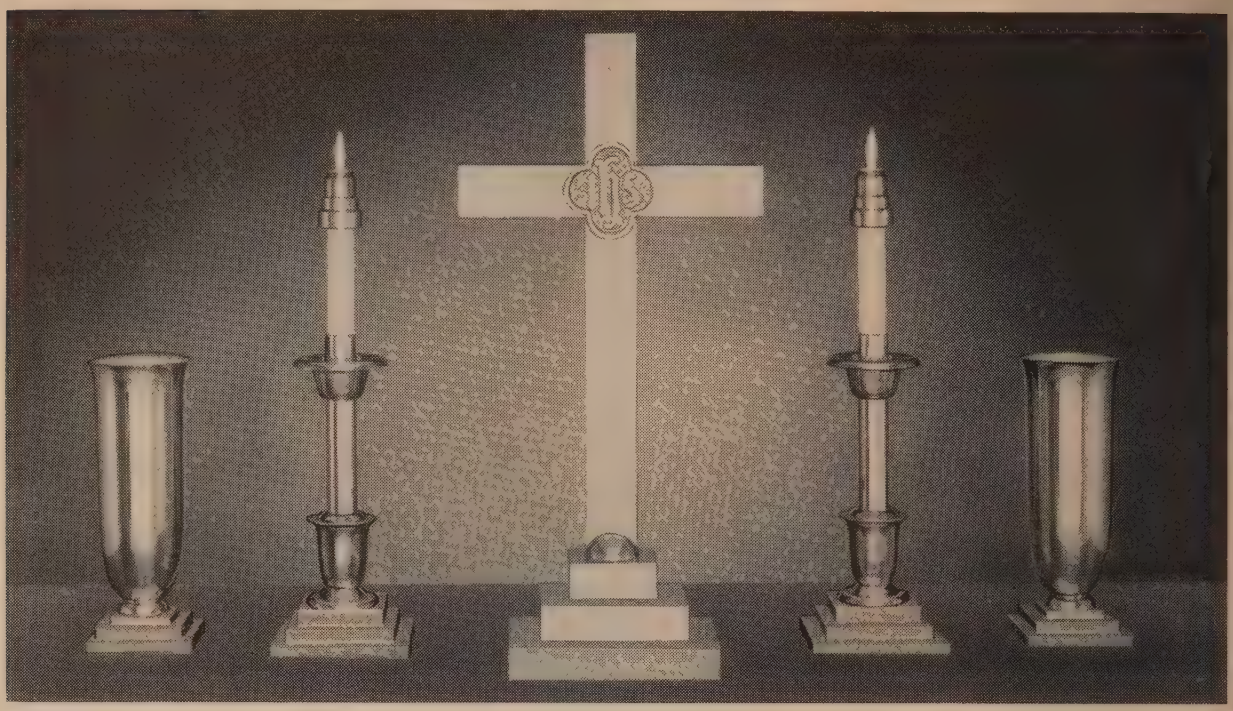
J. THEODORE CUTHBERTSON, INC.
Manufacturers of Ecclesiastical Vestments
2013 Sansom Street • Philadelphia 3, Pa.

Please send me illustrated catalog on Gold Outline Embroidery Items and Cut-Out Kits:

☐ GOLD OUTLINE EMBROIDERY ITEMS ☐ CUT-OUT KITS

NAME_____
ADDRESS_____
CITY_____ ZONE_____
STATE_____
NAME OF CHURCH_____
DENOMINATION_____
T-28

A Family Remembers . . . Present your church with altarware this Easter as a Memorial Gift . . .



SQUARE-BASE BRASSWARE by Sudbury

Make Easter a special one for you and your family this year—remember a loved one or special friend with a memorial gift to your church. This beautiful set is our suggestion for a gift that is appropriate.

SUGGESTED *Memorial Gift* FOR YOUR CHURCH

This beautiful Sudbury Set will lend reverence and dignity to your worship services through the years. The classical beauty and restrained style of the perfectly tooled matched pieces directs attention to the altar and symbolizes the presence of God.

In observance of liturgical custom, the cross in this set is placed in the center and stands taller than the candlesticks and vases. The 10-inch or 12-inch candles and the 11¼-inch vases are designed and recommended to accompany the 24-inch cross. Specify size of candles when ordering.

The 30-inch cross requires the 14-inch candlesticks and the 13¾-inch vases. Illustrated above, the set has the 24-inch cross, 12-inch candlesticks and the 11¼-inch vases. Candles and Sudbury brass waxsavers shown with the set are not included. You can order these separately. Each piece of this set is created from solid brass, polished and lacquered to a gleaming finish. The popular square-base design is prominent on each piece. Vases have removable aluminum containers for convenience and handling ease.

If you desire memorial engraving on the base, it may be done at the factory before the final finish is applied, at moderate cost. Give exact wording you want. Place your order now so you will have plenty of time to get exactly what you want with the correct wording.

Please order by numbers and titles listed below. Transportation extra.

SB-150. 24-inch Cross, 12-inch crossarm. Shpg. wt., 12 lbs., 10 ozs. . . . *each,* **$70.00**

SB-150B. 30-inch Cross, 13-inch crossarm. Shpg. wt., 15 lbs. . . . . *each,* **$85.00**

SB-151. 14-inch Candlesticks. Shpg., wt., 6 lbs., 13 ozs. . . . . *pair,* **$60.00**

SB-151B. 12-inch Candlesticks. Shpg. wt., pair, 6 lbs., 12 ozs. . . . . *pair,* **$60.00**

SB-151BE. 12-inch Electrified Candlesticks. Shipping weight, pair, 7 lbs., 3 ozs. . . . . *pair,* **$80.00**

SB-151C. 10-inch Candlesticks. Shpg. wt., pair, 8 lbs., 1 oz. . . . . *pair,* **$60.00**

SB-152. 11¼-inch Vases. Base 4¼x4¼ inches. Shipping weight, pair, 6 lbs., 11 ozs. . . . . *pair,* **$60.00**

SB-152B. 13¼-inch Vases. Base, 5⅝x5⅝ inches. Shipping weight, pair, 11 lbs., 9 ozs. . . . . *pair,* **$85.00**

Candles to Fit. KM Special 3's. Size, 10x1⅛ inches. Shpg. wt., dozen, 4 lbs., 1 oz. . . . . *box of 12,* **$6.00**

Add state sales tax if necessary—none on interstate orders

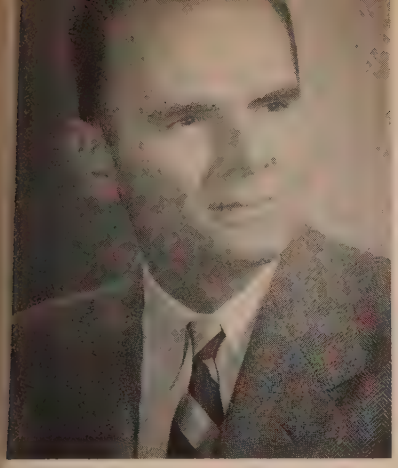
The Methodist Publishing House

Please order from House serving you

Baltimore 3 • Chicago 11 • Cincinnati 2 • Dallas 1 • Detroit 1 • Kansas City 6
Nashville 2 • New York 11 • Pittsburgh 30 • Portland 5 • Richmond 16 • San Francisco 2

Since 1789

Shop at our COKESBURY BOOK STORES in these cities:
Atlanta, 72 Broad St., N. W. • Boston, 577 Boylston St. • Los Angeles, 5244 Santa Monica Blvd.



Dr. Carl Michalson is a professor of theology, Drew Theological Seminary.

Dr. Michalson
Answers Questions
About

YOUR FAITH

What does "grace" mean?

The meaning of "grace" depends on the context. In the context of an etiquette book it is one thing, as in "the social graces" or "a gracious person." In the days of the apostles it carried that same meaning. However, a change in context occurred by the use of the word by Roman authorities in Palestine at that time. Signs announcing the unanticipated liberation of political prisoners read: "By the grace of the emperor . . . prisoners are being set free." When Paul looked for the right word to signify God's deliverance of men from the bondage of sin, he took the word "grace" from those signs.

What is meant by "apostolic succession"?

Many Christians believe the Church is built upon a succession of bishops traceable without a break back to the apostles. They believe that Christ conferred his authority upon the apostles, chiefly Peter. With that authority he conferred the power to transfer the authority to others, who would themselves transfer it to still others, and so on. The ordination of a bishop is the moment at which this authority crosses over. Churches best known for the importance attached to this belief are Roman Catholic, Eastern Orthodox, Swedish Lutheran, and Anglican, but actually all churches hold this same general belief. The one exception is that some find their continuity with the apostles through congregations of Christians and not through bishops.

How do we know Christ rose from the dead?

We do not "know" it in the same way we know things in general. According to the biblical witness, the risen Christ appeared only to believers. The Church's radiant faith is the source of our knowledge of the Resurrection. There is no greater tactical blunder in Christianity than to attempt to demonstrate by proof to scoffers and unbelievers the things that can only be "known" through the witness of faith.

Can Methodists claim "sanctification" without pride?

Sanctification is not the exclusive property of Methodists. John Wesley rightly regarded it as an ecumenical doctrine. All the churches believed it; not all took it seriously. God raised up the people called Methodist to take it seriously. But can one claim "sanctification" without falling into the sin of pride? If one understands it in the biblical (and Wesleyan) sense, he can. All Christians are called to be "saints." Sainthood is not, however, a characteristic of a man in himself. It is a characteristic of a man in Christ. If we are "holy," it is with the holiness of Christ. The odor of sanctity is not a claim the Christian makes for himself. It is the holiness of Christ with which he is holy.

FOR THE GLORY OF GOD

A Novel By
HELEN NORRIS

When Carl Redman first comes to Canville he discovers a church that has been abandoned by its congregation. In this beautiful novel, Miss Norris tells the story of the young seminarian's work and prayer that bring about the beginnings of a Christian reconciliation. Few readers will leave this inspiring book unmoved.
Probably $2.50

at your bookstore or from
The Macmillan Company
60 Fifth Avenue, New York 11

21st EDITION
Halley's Bible Handbook
(Formerly known as "Pocket Bible Handbook")
Book OF a Lifetime . . .FOR a Lifetime
Loved alike by . . . Young and Old
Widely Used in Colleges and Seminaries
Highly Commended by leading Magazines
Specially Useful for S S Teachers

It is an Abbreviated Bible Commentary, with Notes on Books of the Bible, their Historical, Geographical and Chronological Backgrounds, with 75 Illustrative Maps:

Amazing Archaeological Discoveries, Confirming or Illustrating Bible History, with 78 Authentic Photographic Reproductions:

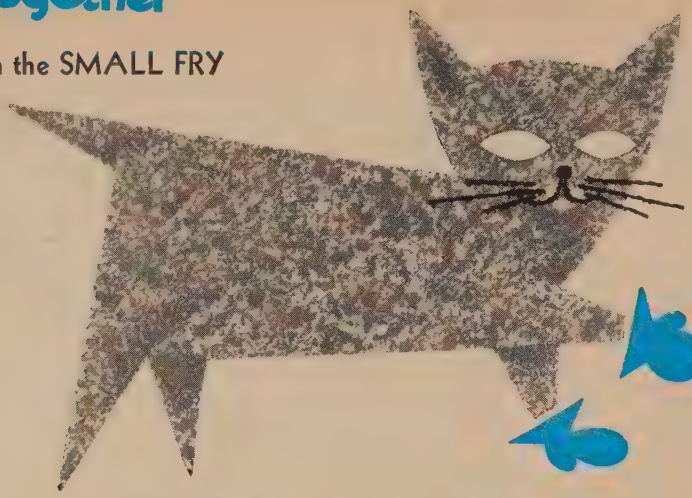
Related Historical Data from the Annals of Babylon, Egypt, Assyria, Persia, Greece and Rome, touching the Bible Story:

How We Got the Bible, Formation of Old and New Testaments, Apocryphal Books, Manuscripts and Early Christian Writings:

An Epitome of Church History, Connecting Bible Times with Our Own; Early Church Fathers, Persecutions, Rise of the Papacy, the Popes, Luther and the Reformation.

Now Contains Select Bible Verses. There is nothing published, of its size, that has anything like as much practical Biblical information.

{Further particulars sent on request}
4 x 6½ x 1½ inches
956 Pages Cloth Bound $3.00
Order from your Bookstore or
H. H. HALLEY, Box 774, Chicago 90, Ill.



By GINA M. BELL

The Kitten Who

LUNCH was ready and all the kittens were sitting at the table—all except Susie, that is. "I just can't imagine what's keeping her," said Mother Cat. "I told her to take Grandma some soup and then to hurry right home."

"Well, I'm hungry," complained Tommy Cat.

"I'm hungrier than you," said Buffy Cat.

"And I'm hungriest of anybody," added Taffy Cat.

"In that case, we won't wait any longer," said Mother Cat, and she began filling their bowls.

Just then, Susie Cat came rushing in. "I'm sorry I'm late," she said, "but Grandma was telling me a wonderful story. It was about three kittens who lost their mittens. When they found them again they were very happy. It's a wonderful story—all in rhyme."

"I used to like it, too," said Mother Cat, forgetting to scold Susie for being late. "Grandma used to tell me that story when I was a kitten."

"I wish I could have some mittens, Mother," said Susie. "Do you suppose I could? Some nice, soft, blue mittens."

"What a silly thing to want," said Tommy Cat.

"Kittens don't need mittens," said Taffy Cat.

"No, we already have fur on our toes to keep them warm," agreed Buffy Cat.

"But it isn't blue," said Susie. "Oh, I do wish I could have some mittens. Mother, would you make me some for my birthday?"

"I'll see," said Mother Cat. "If mittens are what you want perhaps you shall have them."

Sure enough, on Susie's birthday, there they were—lovely, soft, blue mittens. "Thank you, Mother!" cried Susie. "They're just what I wanted."

"You look silly," said Tommy Cat.

"You certainly do," said Buffy Cat.

"I won't play with you if you're going to wear them," said Taffy Cat.

"Then I'll play by myself," said Susie. "May I, Mother?"

"Yes," said Mrs. Cat, "and do try to keep your mittens clean."

After breakfast, Susie walked down the street to show off her new mittens. She felt very proud and all the other cats in the neighborhood looked at her.

After a while, Susie's mitte felt a little scratchy. Her pa became warm, too. Susie tri not to notice it.

Then, all of a sudden, she sa Mr. Dog staring at her. Mr. D was big and fat and not friend to cats—not at all.

Susie Cat began to run. Usua ly she could run much fast than fat Mr. Dog, but this tir her paws seemed clumsy a once she even tripped.

Running to the nearest tre Susie tried to dig her claws in the trunk. But they wouldn cling—Susie Cat could not clin at all!

Over her shoulder, she cou see Mr. Dog coming nearer a nearer. *Oh dear,* Susie though *if I could just get rid of the mittens!*

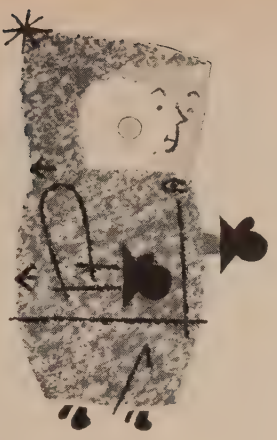
She tried kicking the mitte with her hind paws, but the mi tens were too snug. The wouldn't kick off! Then she tri pulling them with her teet Finally they came off and Sus scampered up the tree.

Mr. Dog stood at the foot the tree, growling and barkin For a long while Susie waite and waited. Finally Mr. Dog d cided to leave. Susie climbe

Are You a Winner?

undreds and hundreds of won-
rful pictures were entered in
OGETHER's recent Small Fry
awing contest.

The winners will be announced
ext month—so be sure to look
n your Small Fry pages in
arch!



Warm Clothes

I have a red sweater,
And mittens so bright;
A snowsuit with zippers,
That covers me quite;
A scarf that wraps 'round me
And comes to my nose;
I thank you, dear God,
For all my warm clothes.

From **My Prayer Book** by Margaret Clemens, © 1947. Rand McNally & Co.

Wanted Mittens

back down the tree and hurried home, forgetting all about her new, blue mittens.

When she arrived home, Mother Cat glanced at her paws. "Why, Susie, where are your mittens?"

"I've lost them," replied Susie, looking very ashamed.

Tommy, Buffy, and Taffy Cat looked at their sister. They felt sorry for her, even though they did think mittens were silly. "Don't worry, we'll help you find them," they said.

"Please don't bother," said Susie. "You were right—a kitten is better off without mittens. She can run faster and climb better. And besides, mittens are scratchy and they make your paws too warm."

Mother Cat smiled. "Let's forget about those mittens, Susie. Anyway, it's nearly suppertime."

That night, when all the kittens were ready for bed, Susie said, "You know, I think those other kittens who lost their mittens did it on purpose. And I don't think they were really happy at all when they found them."

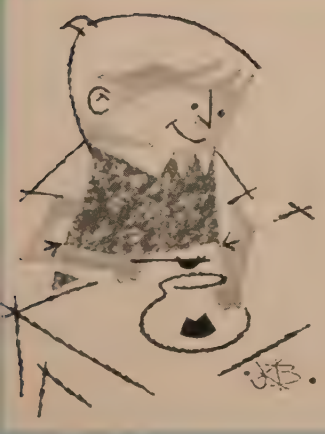
"You may be right," said Mrs. Cat.

"Yes, because mittens are silly things for kittens," said Tommy Cat.

"Kittens don't need mittens at all," said Buffy Cat.

"Because we already have fur on our toes to keep them warm," added Taffy Cat.

Susie Cat purred, licked each of her paws twice, and then fell sound asleep.



Grow a Magic Garden

How would you like to grow a magic garden? It's easy! First, place a small lump of soft coal in an empty glass jar or fish bowl. In another container, mix a tablespoonful each of bluing, salt, and water. Then pour this mixture over the coal. In two or three days, as if by magic, white crystals will appear. In a few more days they'll start climbing toward the top of the jar! Every other day add a teaspoonful each of salt and water to help the crystals grow. Sprinkle on a few drops of colored inks or mercurochrome and your garden will turn beautiful colors. Be sure to keep your magic garden in a place where younger brothers or sisters cannot reach it.

HOBBY ALLEY

The Lure of Finding Rare

By FREDERICK E. MASER

IT WAS George Herbert, 17th-century English divine and poet, who said, "Bibles laid open, millions of surprises." Herbert doubtless referred to spiritual insights—but we who collect rare Bibles as a hobby can read special meaning into his words.

I am thinking of the time I purchased a 1613 Bible. It was described to me merely as "one of the rarest early printings of the King James Version." I was proud to own it, of course, but when I got home and examined it closely I found I had a real prize. It was a copy of the so-called Revenge Bible.

Few people have heard of the Revenge Bible, and fewer still know the reason for its name. It did not leave a trail of blood across the years. Nor was it part of a vendetta. Nor did its scarcity cause a bitter court litigation. It simply omitted, by error, the negative in Romans 12:17 so the verse reads, "Recompense to man evil for evil."

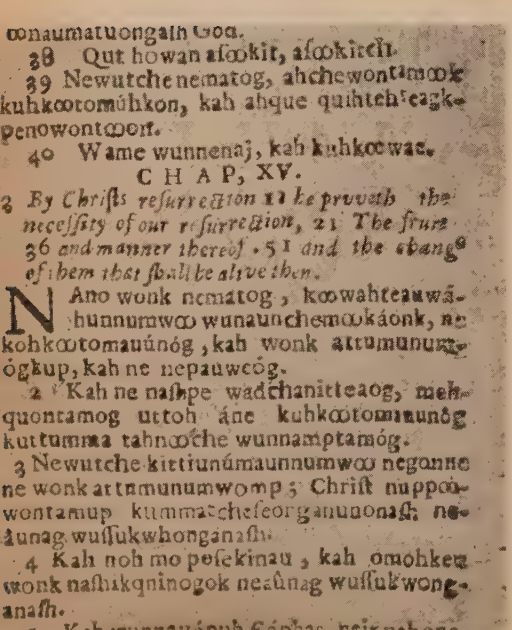
The 1549 Matthew Bible is known unofficially as "the Wifebeater's Bible." A note to I Peter 3 in Daye and Seres' edition of that version furnishes a pointed commentary on the status of women in that era:

". . . And if she [a wife] be not obedient and healpful unto hym, endeuoureth to beate the feare of God into her heade that she maye be compelled to learn her dutie and do it."

Another collector's item has a mistake by an English "printer to ye [Cambridge] Universite," who allowed I Corinthians 6:9 to appear as: "Know ye not that the unrighteous shall inherit the kingdom of God?" An indignant clergyman announced that this Bible was the "foundation of a damnable doctrine" because it was cited by "many libertines and licentious people . . . in justification of their views and inordinate conversation."

Merely gathering curious editions is not the main objective of the true collector. He primarily considers a Bible's textual accuracy, novelty, and influence on other translations. The glamour surrounding some editions also adds to their desirability.

Undisputed king of Bibles is Johann Gutenberg's masterpiece. Completed about 1456, it was the first complete book, as well as the first Bible, known to have come from a printing press. The late Dr. A. S. W. Rosenbach, Philadelphia bibliophile, predicted that one day a complete copy would sell for $1 million. Even today, a single leaf in good condition may bring $600.


onaumatuongaih God.
38 Qut howan aſookit, aſookitch.
39 Newutche nematog, ahchewontimook kuhkootomúhkon, kah ahque quihtehteagk-penowontoon.
40 Wame wunnenaj, kah kuhkoowae.
CHAP, XV.
3 *By Chriſts reſurrection it is prouath the neceſſity of our reſurrection,* 21 *The fruit* 36 *and manner thereof.* 51 *and the change of them that ſhall be alive then.*
NAno wonk nematog, koowahteauwá-hunnumwoo wunaunchemookáonk, ne kohkootomauúnóg, kah wonk attumunum-ógkup, kah ne nepauweóg.
2 Kah ne naſhpe wadchanitteaog, meh-quontamog uttoh áne kuhkootomaunóg kuttumma tahnoothe wunnamptamóg.
3 Newutche kittiunúmaunnumwoo neganne ne wonk attumunumwomp; Chriſt nuppoh-wontamup kummatcheſeorganuonash: ne-áunag wuſſukwhonganash.
4 Kah noh mo peſekinau, kah omohkeu wonk naſhikqninogok neaûnag wuſſukwong-anash.

John Eliot's Indian Bible is cherished by most collectors—even though it's unreadable.

Among English Bibles, the Ne Testament of William Tyndale most prized by many collectors. Ty dale translated from the origin Greek while hiding on the contine to escape persecution in his nati England. Eventually he smuggl copies into England printed Europe. Subsequently he was burn at the stake, but his work was n in vain. His translation, by its si plicity of style, made our Bible pop lar, endowing it with permanen And it "fixed the phrases" of t Bible with which most of us are miliar today. Tyndale's translati of the Lord's Prayer reads, "forgi us our trespasses," and because Met odist ritual is based on his translati this wording is used instead of "f give us our debts."

Favorite of the Pilgrims was t Geneva Bible, often called t Breeches Bible because in it Gene 3:7 appears as: "Then the eyes them both were opened, and th knewe that they were naked, a they sewed figge tree leaves togeth and made themselves breeches."

Printed initially in Switzerland 1560, this was the first English Bib to be divided into verses. Wide used for years, it fell from favor on after the King James Version w completed in 1611.

Ranking high among choice Bibl published in this country is the priz John Eliot Indian Bible, complet in 1663 on presses brought over fro England. Eliot, a missionary to t Indians and pastor at Roxbu Church in Massachusetts, early sa the need for a Bible the Indians cou read. He reduced their dialect writing and then painstakingly with just one Indian assistant—tran lated the entire King James Versi into the Algonquin dialect. Today complete Eliot Indian Bible, in goo

Bibles

Two fine Saur Bibles, first European-language (German) Bibles printed in America. Saur announced cost as "Eighteen shillings, but to the poor and needy we have no price."

ondition, may bring $2,000 or more —although, so far as is known, no one alive can read it!

First Bibles printed in America in European language (German) are he three editions of the Saur Bible, now sought after by experienced collectors. Of Saur, a Philadelphian, Bible authority E. A. R. Rumball-Petre once said: "To his neighbors he was a clockmaker, glazier, turner, physician, druggist, printer, bookseller, and on his own confession, cted regularly in some 20 other undertakings."

Saur is remembered, too, for the unusual price scale he set for his Bibles when the first edition came out n 1743: "Eighteen shillings, but to he poor and needy we have no price." Similar unconcern over money showed itself when he wrote: 'I would rather serve my fellow men nd God in this wise than lay aside great earthly treasure for myself."

Another Bible that always will be especially esteemed is the Aitken Bible, called "the Bible of the Revolution." It was issued in 1781 when few Bibles were available in the colonies, the war having made it impossible to import them.

Robert Aitken sought to help by printing a small duodecimo King James Version. But about the time his Bible was ready, the war ended. Unable to compete in price with imported Bibles—even though Congress passed a resolution urging people to buy his work—Aitken lost money. (The resolution is bound in some copies.) Aitken did, however, achieve fame as the first man to print an English-language Bible in America. Although he lost money, his effort was noteworthy as a venture of faith to satisfy a desperate need for God's word.

One question I'm asked often is, "Aren't such Bibles expensive?" The answer is, "Yes"—but even people in modest circumstances can become collectors.

Some start by buying books which tell the histories of rare Bibles. Since many of these contain facsimiles of rare Bible pages, this furnishes one way—perhaps the best way—to start collecting.

From this point, many beginners branch out and begin collecting Bible leaves or pages. These become available when a dealer finds a damaged copy of some edition which, in perfect condition, would bring a high price. Being unable to get much for the damaged copy, he may break it up into single leaves, ask an authority to write a short monograph about the leaf and the significance of that particular edition of the Bible, and then bind the two together for sale.

In this way, leaves of the Aitken, Gutenberg, and Eliot Indian Bibles —among others—have become available. Some dealers sell the leaves of damaged copies without monographs. In these cases the collector then may write his own monograph and mount the leaf or frame it appropriately.

Still another approach is to visit—with your notebook—the great Bible

collections. Obliging librarians often will supply page facsimiles or other materials cheaply. A brief description of each visit, notes on interesting editions, and facsimiles or photos make excellent additions to any collection.

One of the finest Bible collections in the country was given to Baker University, Baldwin, Kan., by the late Methodist Bishop William A. Quayle. It is especially rich in association copies—Bibles once owned by famous persons. Such Bibles are always interesting. I am especially fond of one in my collection. It is a small Bible which once belonged to William Wilberforce, the man whom John Wesley, in his last known letter, urged to continue the fight against slavery in the British Empire.

Even today, you can find bargains in old Bibles. But first you must know what you are seeking. *Rare Bibles,* by E. A. R. Rumball-Petre, offers a fairly complete check list of rare Bibles and tells why they are in demand. *America's First Bibles,* same author, also is useful.

With good luck, you may stumble on valuable editions. Once I visited the Dutch Book Auction in Philadelphia on a day when every book in the house sold for 50 cents. While browsing, I spotted a French Bible in the familiar crumbling calf binding which suggests an early edition. My examination revealed that it had been printed in 1815 by the New York Bible Society. I felt that at that price I couldn't go wrong.

I bought the book, rushed home, and hunted it up in *Rare Bibles.* I found it listed under *Bibles Printed in America.* "First French Bible. 1815," I read. "A duodecimo issued by 'The New York Bible Society.'"

For 50 cents I had purchased the first French printing of the Bible in America!

Similar thrills are in store for you as you enlarge your collection. In the process, you'll learn many of the reasons why the Bible is the world's all-time best seller. And you'll become more familiar every day with the great truths the Bible contains —truths which make Bible collecting more than just another satisfying hobby.

Here is an open door to spiritual adventure!

Name Your Hobby

BIBLE REFERENCE BOOKS: E. W. Shaffer, 2580 Darlington Rd., Chippewa Twp., Beaver Falls, Pa.

CAKE DECORATING: Anita Bennett, 15 South St., Bethel, Conn.

CHURCH NEWSPAPERS: Mrs. Robert H. Eason, Box 335, Ayden, N.C.

COINS: Russell M. Bruce, 411 Ardmore Ave., Pitman, N.J.; Mrs. Frank H. Weber, 1120 S. Walnut St., San Gabriel, Calif.; Leon E. Jarrett, 188 Clay St., Rochester, Pa.; Mrs. Ernst Guenther, 1751 Central Ave., Albany 5, N.Y.

COOKY CUTTERS: Mrs. B. Gordon Packard, Box 3, Malcom, Iowa.

CROCHETING: Mrs. Anne J. Spencer, 428 N. 20th St., Columbus 3, Ohio; Mrs. Bessie Rehlmeyer, 501 Girard St., Metropolis, Ill.; Mrs. I. L. Houghton, R. 2, Elgin Tex.; Mrs. John F. Stoskopf, Sr., 655 W. Third, Hoisington, Kan.

FORGING IRON: John C. Lamon, 2201 Highland Ave., Knoxville 16, Tenn.

GENEALOGY: Miss Jessie Peregoy, 220 W. North St., Waynesboro, Pa. (Peregoy, Stahl, Willis, Sharar, Jones, Bovey); Lucius E. Smith, 1414 Walnut St., San Gabriel, Calif. (Rowe, Young, Losey, Engelker, Harlamert, Ehlers); Edward W. Rettew, 537 S. Walnut St., West Chester, Pa. (Kitzmiller, Geiger, Yost or Jost, Ley, Rettew, Nagel); Mrs. J. Russell Throckmorton, 2110 Fort St., Hays, Kan. (Gay, Ingram, Lawrence, Saunders, Showalter).

C. Lee Pickett, Wayne, Neb. (Piggott, Pickett, Clayton, Browne); Mrs. Bonny Fraley, RFD 3, Delta, Ohio (Shasteen, Bates, Stigler, Roddy, Fowler, Struble); Mrs. Pearl Ramsey, 3106 Gallia St., Portsmouth 7, Ohio (Morrison, Rogers, Joseph, Flagel, Haney, Davis, Morgan, Welch, Smith, Stafford, Pyle, Ashe, Stoney); Mrs. Edward S. Lohr, 1053 NE 59th Ave., Portland 13, Ore. (Glassgow, Nehemiah, Williams, Thero, Lohr).

Lewis K. Cook, Basil, Ohio (Cook); Seth R. Clark, 1086 State St., Springfield 9, Mass. (Berry, Clark, Stevens); Mrs. Carl S. Dunnington, Cherokee, Okla. (Wagner, Rogers, Coffman or Kouffman, Mowery); Mrs. Lewis F. Peterson, RD 2, Clymer, N.Y. (Whitner, Leavitt); Mrs. Lewis B. Flanders, 531 Lanterman St., Bridgeport, Ill. (Klingler, Hutchinson, Minnick); Mrs. W. O. Davis, 1906 Home Ave., Columbus, Ind. (Rohrer, Connelly, Lowry, Myer); Carrie Dwinell, Box 719, Yakima, Wash. (Dwinell).

GOSPEL TRACTS: Edmund Nelson, R. 5, Columbus, Ind.

HANDKERCHIEFS: Mrs. W. C. Throne, Chester Neb. (with state maps); Mrs. Meryl Bernard, Stewartville, Minn.

HANDWRITING ANALYSIS: Martha M. Sanders, Box 273, Atlantic Christian College, Wilson, N.C.; G. W. Berryman, 905 Olympic Way, Seattle 99, Wash.

KEYS: Bill Kale, Box 953, Greensboro, N.C. (tubular).

LITERARY CRITICISM: Oscar M. Carter, Jr., 660 W. Jefferson Blvd., Los Angeles 7, Calif.

MATCHBOOKS: Budge Mackay, 217 Arlington Pl., Stevens Point, Wis.; Norris Gridley, R. 3, Bainbridge, N.Y.

OLD MAGAZINES: Mrs. Helen Boileau, 19538 Cortez, Covina, Calif. (domestic arts).

PENCILS: Mrs. Russell Burke, R. 1, Wauneta, Neb. (advertising); Mrs. P. C. Maser, Shields, Kan.; Mary Alice Grewell, Jefferson St., Utica, Ohio; Jeanie McGlothlen, 1022 Grand Ave., Muscatine, Iowa; Gene Pewanka, 5909 E. First, Vancouver, Wash. (Mechanical, also advertising pens).

POST CARDS: Rev. Charles E. Rhubart, RFD 1, Robbinsville, N.J.; Josephine Westover, 314 Pennsylvania Ave., Clearfield, Pa.; Reni Gass, Mangold St., Haledon/Paterson 2, N.J.; Pam M. DeRocker, 1609 Beech St., St. Paul 6, Minn.; Verna E. Henion, 1426 Woolsey St., Schenectady 3, N.Y.; Mrs. Grace M. Stanforth, 1614 Linden St., Tucson, Ariz.; Carol Schrader, Brooklyn Ave., Youngstown 2, Ohio; Mrs. Ma Winegardner, R. 1, Harrod, Ohio; Mrs. Margar L. Babcox, 1033 Rockingham Dr., Mentor, Oh Mrs. John S. Ritter, 20 E. Third St., Watsontow Pa.

SALT & PEPPER SHAKERS: Mrs. Jo Dicke 1725 Columbus Ave., Bay City, Mich.; Juan Russell, RD 1, Clark's Summit, Pa.; Mrs. O. Socia, R. 8, Box 422C, Houston 24, Tex.; M Elsie B. Squires, 101 Vine St., Fairmont, W.V Mrs. Richard Skulley, Hermitage, Tenn.; M O. R. McClure, RD 2, Box 21, Wheelersburg, Oh Mrs. Harry R. Patrick, 838 W. Broadway, Winon Minn.; Mrs. Ralph Fulkerson, 1421 34th S Wichita Falls, Tex.; Carol Reed, 813 Coal S Trevorton, Pa.; Mrs. Harold Goessman, 709 Maple St., Momence, Ill.; Mrs. Lena Atkins, R. Indian Mound, Tenn.; Milton G. Granes, 5610 L lie Ave., W. Nashville 9, Tenn.

TAPE RECORDING: Rev. R. C. Johnson, R. 1, Ludlow, Ill.

TOOTHPICK HOLDERS: Mrs. Sidney Swens 6210 Greene St., Duluth 7, Minn.

VENTRILOQUISM: D. E. Shields, 39 Greenwo St., Canisteo, N.Y.

PEN PALS (open to age 18): Joan Sansbury (3906 N. Mozart, Chicago 18, Ill.; Carol Vehl (9), 3602 N. Richmond, Chicago 18, Ill.; Ju Nelson (16), 72 Highland Ave., Waterbury, Con Nancy Slater (16), 1051 Dolores St., La Hab Calif.; Karla Cullitan (10), 3637 N. Whipp Chicago, Ill.; Jane Gates (9), RR 2, 16450 Vall Trail, Mishawaka, Ind.; Judy Rouse (16), Thomas Hill, Jackson, Minn.

Judy Davis (13), RR 1, Greens Fork, Ind.; Mc Keitsch (8), 3822 N. Albany, Chicago, Ill.; S Frand (8), 3012 Addison, Chicago 18, Ill.; Ba bara Sansbury (10), 3906 N. Mozart St., Chica 18, Ill.; Sue Binkley (8), Kildare, Okla.; Je Kimball (11), 2142 SE 53rd St., Portland 15, Or Christi Collette Leatherman (8), R. 2, Newki Okla.

Sharon Pearson (17), Box 121, Russiaville, In Elenora Warner (14), Box 182, Sulphur Sprin Ohio; Becky Smith (14), 107 Fowler Ave., Barn ville, Ohio; Sharon Christensen (12), Box Lynch, Neb.; Emily Rowland (15), R. 1, Box Hurt, Va.; Nancy Abel (15), R. 4, Cadiz, Oh Sue Ellen Norelius (16), 232 E. Broadway, PO B 262, Osseo, Minn.

Bette Snow (15), 24 Wyoming Ave., Aubud N.J.; Mary Annette Floyd (12), Eagleville, Ten Gilda Sansbury (10), 3906 N. Mozart, Chicago Ill.; Judy Williams (16), 2407 Raspberry St., Er Pa.; Susan Alice May (11), 4019 N. Hardi Chicago 18, Ill.; Norma Blendt (16), Dulaney R Clayton, Del.; Marilyn Hartman (15), 204 W ren Ave., Santa Paula, Calif.; Evelyn Jilka (1 Box 135, Delphos, Kan.; Marilyn Storrer (14), 2, Madison, Kan.; Wilma Lamlour (12), 2573 C lege St., Slidell, La.; Linda Ann Mickel (1 Dupont, Ind.; Emily S. Merkle (11), RR 2, Cla pool, Ind.

From Naperville, Ill.: Roger Avise (11), 7 N. Loomis; Paula Clark (11), 720 N. Washingto Dianne Eisele (11), 429 E. Eighth; Linda Koelli (11), 635 N. Wright; Julia Gerber (11), 25 Eighth; Robert Shiffler (11), 619 N. Main; Robe Stone (11), 655 N. Eagle; Stephen Gerber (11), W. Eighth.

rogress report: *chart's black area good news to finance committee above). It shows debt is dwindling.*

A Wisconsin church puts an old parable to work in a new way—with inspiring results.

Talents for Christ

IN RACINE, Wis., last fall, members of Trinity Methodist Church began finding money in the mail—crisp new $1 bills, free.

The bills—286 of them from the church treasury—triggered a modern version of Christ's parable of the talents as members began putting the dollars to work. Following in the footsteps of the good and faithful servant whom Christ extolled, men bought paint and wielded brushes, used the bills—and their talents—in a dozen ways to earn money for the church. Women busied themselves sewing, knitting, baking. Teen-agers and small fry volunteered for odd jobs. Each member, including chil-

Loving hands: *In her room at Lincoln Home for the Aged, Mrs. Norman Christensen, 80, makes dresses for dolls, has returned her talent over 200-fold.*

Shine, Mister?: *Gregory Burns plunked down his 25 cents—and some more—for a shoeshine kit. His first—and best—patron: the Rev. Carsten Paulson.*

Talents for Christ

dren who had received bright new quarters instead of bills, had been asked to return his talent money, increased at least 30-fold.

The purpose: to help Trinity wipe out a $10,000 debt on a recently purchased four-acre lot, future site of its new building.

By the end of the first month, talent-wise members had produced $1,281 toward their objective of paying off the church debt by May of 1959. A chart went up at the entrance of the church to measure the success of the drive. The four-acre site has been marked off into 100 sections, each section representing $100 of the mortgage on the building property.

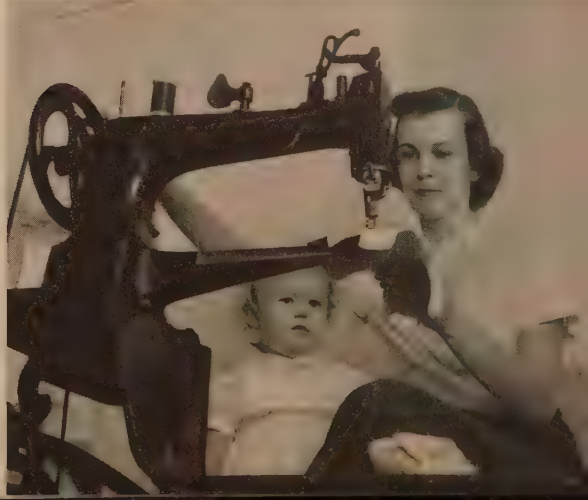
As the chart began to fill with black squares, used to indicate paid-up sections, members of the property fund committee realized that they were conservative in estimating the abilities of the people. Trinity folk are investing their talents so well that by year's end the Rev. Carsten Paulson, pastor, predicted the $10,000 building fund would be raised by June, 1958—far ahead of schedule!

How typical Trinity Methodists are using their dollars, time, talents, and energy for Christ is shown in these exclusive photographs by a TOGETHER staff photographer.

Watch it grow: *Trinity's little folk drop building-fund contributions into a model of the new church, to be built after last payment is made on lot. Children are sharing fully in talent program.*

Cash on the line: *Flow of currency began here—but it was only a trickle compared with flood members returned.*

Legacy: *Old shoemaker's machine left Mrs. Arnold Nelso by her father is turning again, this time for the church. Mr Nelson makes children's felt slippers to sell for $2 a pai*



Sitting pretty: *Ruth Anderson, 14, baby-sits two nights a week. Now she is nearing her goal of returning her talent 30-fold. To raise money differently, another teen-ager helps the church janitor.*

Fruits of his labor: *Ex-army cook Orvin Jarlsburg whips up a fruitcake—one of many he sells for $1 a pound. Before Christmas increased the demand, Jarlsburg already had sold more than 300 pounds.*

RAISE MONEY

KEEPSAKE PLATES PICTURE YOUR CHURCH

Every member and friend of your church will want one of these beautiful glazed-porcelain plates, featuring your church in lovely color. Distinctive picture is *fired* into glaze by the "Cerama-Etch" process, *ours exclusively* . . . will *never* come off! Decorated in 23 Kt. Gold . . . choice of border designs. Write *today* for full-color catalog, wholesale prices and samples of plates. *No Obligation.*

WORLD WIDE *Art Studios*

P.O. Box 952 • Covington, Tenn.

YOUR GUARANTEE OF FINEST QUALITY
All KEEPSAKE PLATES are decorated by our exclusive CERAMA-ETCH PROCESS

FOR *ALL* PARENTS

THE CHRISTIAN HOME

NO OTHER MAGAZINE meets the need of *Christian* parents of children thru teen age for *Christian* answers to today's complex family problems. Put *The Christian Home* into some home you know. Only $2.50 a year.

MAIL ATTACHED COUPON TODAY.

THE METHODIST PUBLISHING HOUSE

Please order from House serving you

Baltimore 3	Chicago 11	Cincinnati 2
Dallas 1	Detroit 1	Kansas City 6
Nashville 2	New York 11	Pittsburgh 30
Portland 5	Richmond 16	San Francisco 2

Please enter the following subscription to THE CHRISTIAN HOME at $2.50 a year.

Name _____

Street or RFD _____

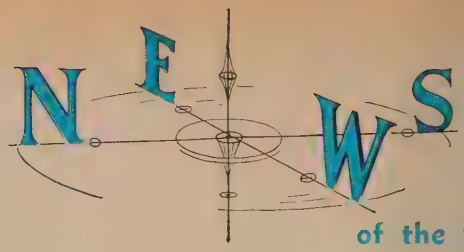
City _____ ( ) State _____

Gift Card from _____ Payment Enclosed _____

Ordered by _____

Street or RFD _____

City _____ ( ) State _____



of the world paris

HAS THE CHURCH FAILED ITS COLLEGE YOUTH?

The "anxious" generation, the "uncommitted" generation, the "insecure" generation, the "last" generation—these are some of the ways speakers characterized today's college students at the sixth quadrennial Methodist Student Movement Conference at Lawrence, Kan.

The 3,400 Methodist students adopted a statement declaring that they belong to the "uncommitted" generation because "the Church has not called us to her Lord or her mission clearly enough to excite our response.

"We admit we are uncommitted," the statement continued, "but protest the implication we are uncommitted either through choice or indifference. To the contrary, most of us are deeply concerned over our lack of commitment and many of us are actually searching for that cause to which we can offer unreserved allegiance."

They charged that although the Church offers herself as the only institution worthy of their allegiance, "it is herself a primary deterrent . . . a major stumbling block." The statement added:

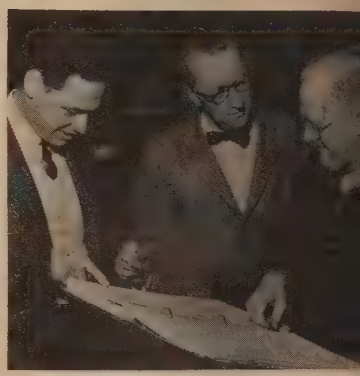
"We ask the Church to recommit herself more fully to her true Lord and mission that we may have more reason to heed her call."

All that the Church has called on youth to do, the students said, "is to perpetuate the peripheral role in which she is presently engaged, while the urgent issues of the world remain unchanged."

Conference theme was *Our Lord, Our Church, Our Life.* Students from nearly 1,000 U.S. colleges sought to discover what the future holds for them and how they should approach it. Speeches, sermons, work sessions, drama, the dance, and music presented the problems and suggested answers. In addition, students talked with each other, discovered mutual concerns, learned how their church can help answer questions, discovered ways their religion can help in their preparation for life.

Over the conference hung the stark possibility of atomic self-annihilation. Norman Cousins, editor of *The Saturday Review,* asked the students whether they wanted the "distinction of being the last men on earth."

"By being here," Cousins said, "you believe something can and must done." After listing 24 facts about world situation which he said add to the gravest moment in human tory, Cousins suggested that the t has come for individuals in every co try to make clear their positions. G ernments, he said, have failed to s gest solutions. Now that the world enough bombs to pulverize itself, i no longer feasible to subscribe t balance of military power as a deter to self-annihilation.



Methodist students at Lawrence he the première of an oratorio honoring 250th anniversary of the birth of Cha Wesley. Going over the score are T Driver, left, librettist; Cecil Effin composer; Thor Johnson, conduc

A dialogue between a theologian a a scientist continued a concern ab the place of the individual in a wo of nuclear energy. Dr. L. Harold Wolf, Boston University School Theology professor, said, "We want survive, but we want, also, to be wor of survival." He called for an ultim faith in God rather than in milit power. The scientist, Dr. Kirt Mather, Harvard professor of geolo said that as this generation faces life an age of nuclear energy, the quest is not one of either science or religi but both kinds of knowledge which essential to the well-being of manki

In a question period, Mather p dicted that man will find his way out his present difficulties. DeWolf, ho ever, was less optimistic—unless m can come to grips with his God.

Dr. Harold A. Bosley, minister

st Church, Evanston, Ill., charged
at the Church has been forced prac-
ally "into a position of irrelevance in
ny of the great issues of our time."
: suggested that new movements in
:ology have contributed substantially,
ng with other factors, to the demise
the social gospel.

"As I have looked through the wax-
orks of horror called modern history,"
d Bosley, "I find little or nothing
at makes us proud of the Church's
:ord on this matter." As examples, he
ed the fact that "the Church has sup-
rted every war that has been fought
churches on both sides; the Church
s been blind or deaf to the horrors of
nocide and concentration camps; it
jected feebly to indiscriminate bomb-
g of cities in World War II, and
ver made a sustained public protest."

Bishop Fred P. Corson, Philadelphia,
ctured the Protestant church as a
eeping giant, which has not recog-
ized its full power. "Too much of the
hurch's theology is written today," he
id, "amid the influences of scholar-
ip's ivory tower. The questions raised
o not seem to touch life."

To realize its potential, he urged
ne Church to use the strategy of public
elations to convince people of the
eed for a genuine spiritual life, and
hen convince them they can find it in
he Church.

For Colleges: A Big Push

Education—a burning issue in these Sputnik times—has top priority among Methodists.

The church is giving a double shot n the arm to its colleges and universi-ies: more money, plus help in making campuses religion-centered.

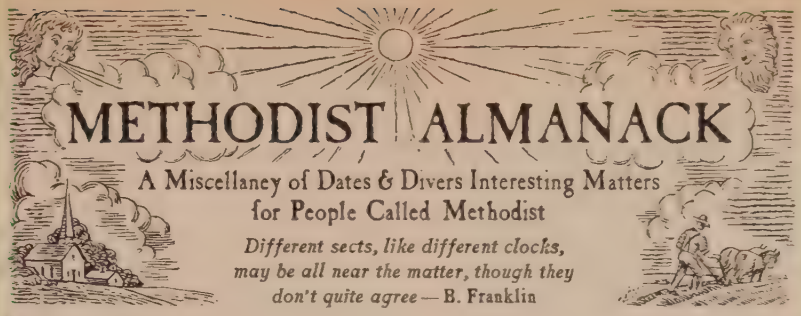
These efforts form the backbone of he Methodist emphasis on higher edu-ation, one of two major emphases for he quadrennium '56-60. The other: trengthening local churches.

Moneywise, much has been accom-plished. In 1957, U.S. Methodists gave $6 million for current operation of their colleges, an increase of 22 per cent over 1956. Now they are engaged in cam-paigns to raise $28 million in capital funds for new buildings and equip-ment and expansion of services.

Campaigns for another $10 million are under consideration. Total capital objectives set for Methodist-related col-eges and universities and Wesley Foundations exceed $100 million.

Sixty-one of Methodism's 100 annual conferences have met the General Con-ference request for $1.30 per Methodist per year for college-operating expenses. Five pledged over $1.30: North Dakota, $1.40; Pacific Northwest, $1.50; North-west Texas, South Carolina, and Louis-ville, $2.30 each. The money is used n the region where it is given.

But, leaders are stressing, money



FEBRUARY hath XXVIII days — 2nd Month

If foul-faced February keep true touch . . .
By night, by day, by little and by much,
It fills the ditch with either black or white—J. Taylor

15	Sa	New Sweden gets a governor, 1643
16	S	**Brotherhood Week**
		Week of Dedication
17	M	National PTA organized, Washington, 1897
18	Tu	Conference on Church Building, Detroit (for pastors, architects, concerned laymen)
19	W	**Ash Wednesday**
20	Th	Byrd ends one-year Antarctic stay, 1930
21	Fr	**World Day of Prayer**
22	Sa	George Washington b. 10 A. M., 1732
23	S	**First Sunday in Lent**
		Day of Dedication
24	M	Read Luke 9:28-36; Mark 9:2-8
25	Tu	Sam'l Colt patents six-shooter, 1836
26	W	*Little by little does the trick*
27	Th	Constantine the Great b. 272 A. D. (See *Christian Symbolism*, pp. 75-76)
28	Fr	First Republican Party meeting, 1854

■ Sweden's king sent Johan Prinz to administer first permanent settlement in what now is Delaware. Hardy Swedes, moving westward, introduced in America a new type dwelling—the log cabin. Originally a Finnish design, it was so well suited to American climate that soon it became a symbol of the frontier.

MARCH hath XXXI days — 3rd Month

I wonder if the sap is stirring yet,
If wintry birds are dreaming of a mate,
If frozen snowdrops feel as yet the sun,
And crocus fires are kindling one by one—C. Rossetti

1	Sa	Yellowstone becomes national park, 1872
2	S	**Week of Evangelism** Today: One Great Day of Witnessing
3	M	Congress adopts the national anthem, 1931
4	Tu	*The best of healers is good cheer*
5	W	Hall of Fame created at New York U., 1900
6	Th	Battle of the Alamo, 1836 Among the dead: Davy Crockett, Jim Bowie
7	Fr	A. G. Bell patents his telephone, 1876
8	Sa	*No path of flowers leads to glory*
9	S	Girl Scout Week (See *Together*, February, 1957, pp. 26-8)
10	M	Salvation Army vanguard lands in U. S., 1880
11	Tu	Great Blizzard of 1888 hits East Coast
12	W	FDR experiments with fireside chat, 1933
13	Th	Standard Time set up in U. S., 1884
14	Fr	Wm. Penn becomes American landholder, 1681 His royal grant: 48,000 sq. mi.

■ America's most talked-of blizzard broke suddenly over New York City, where mild spring weather had brought out Eastertime straw hats. Overnight, the city and much of the Eastern Seaboard was snowbound. Drifts in Herald Square were 30 feet deep; public transportation was paralyzed; all communication was severed. Fifty years later, a group united only by the memory of that storm still gathered regularly to swap tales of their adventures.

NEW! For Ladies
HEARING AID
concealed in earring!

MAGIC EARRINGS®

This attractive earring conceals a full power transistor hearing aid! You can use your own earrings, too. There's no cord . . . nothing in the hair. It's *ALL AT THE EAR!*

FREE INFORMATION . . . NO OBLIGATION

USE THIS COUPON

The Dahlberg Company, Dept. B-44
Minneapolis 27, Minnesota

Please send free brochure that shows how I may hear with my own earrings.

NAME_____

ADDRESS_____

CITY_____STATE_____

LIFE INCOME YOURS

Choose the BEST investment with TRIPLE returns

1 **Guaranteed life income of high percentage that never varies, is never late and not affected by economic conditions.**

2 **Absolute safety—annuity reserves in segregated fund managed according to N.Y. insurance laws.**

3 **Full response to Christ's command, "Go Ye . . ." because your money will eventually be used for world-wide missions.**

Illustrated Booklet FREE

Write today for your copy of "BRIGHT HORIZONS". Fully explains The Annuity Plan, answers all your questions, illustrates missionary work at home and abroad. A helpful guide to wiser stewardship. Get your copy NOW. Address:

Rev. H. Burnham Kirkland. Division of World Missions and Division of National Missions of the Board of Missions of THE METHODIST CHURCH
Dept. TD-30-8 150 Fifth Ave., New York 11, N. Y.

ACCORDION PRICES SMASHED

SAVE 50% AND MORE DURING THIS GREAT SALE

5 Days FREE TRIAL

Hurry! Get in on these sensational accordion values. America's largest exclusive accordion dealer selling out finest brand new accordion overstock! Fabulous savings. Leading brands in more than 30 new models. Small down payment. Easy terms. Trade-ins accepted. Chance of a lifetime.

FREE for promptness . . .
- FREE Lessons
- Music Stand
- Deluxe Case
- Lifetime Guarantee

FREE COLOR CATALOG & Wholesale Prices . . .

Learn how easily you may own and play a fine accordion. Rush name and address for big **free** Color Catalog and new low wholesale price list. No obligation. Write TODAY!

ACCORDION MANUFACTURERS AND WHOLESALERS OUTLET
2003 W. Chicago Avenue, Dept. TO-28 Chicago 22, Illinois

must be accompanied with deep concern for college students' Christian dedication.

A report to the General Conference Commission on Christian Higher Education hits hard at scientific know-how without religion: "Unless the values historically associated with the best in Christian education permeate our entire culture, the scientific race to the moon may well turn out to be the last of the human race.

"It is not enough for the church to just 'hold on' in American education. Either it will advance or become a nonentity in this era when the technological race threatens to destroy the values that make life worth living."

To help intensify religion on the campus, a Methodist Committee of 100 Men has been formed. The men—ministers and laymen—will spend from three to 14 days annually for the next three years visiting schools and helping present Christianity to students.

At a planning meeting, they came up with these comments:

- Students are seeking to develop a personal faith.
- Some seek only to know what religion "can do for me."
- Christians won't communicate the gospel by handing students a few snappy phrases by which they may be saved.
- Students reflect the same uncertainty and fear that beset adults.
- If students are not allowed to develop their own personal faith, they may rebel against their parents' faith and moral standards.
- One healthy sign: No longer is sophistication identified with repudiation of religion.

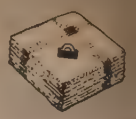
Debate Federal Aid

Protestants and Catholics are whipping up new debate on federal aid to schools as the government moves to beef up U.S. education. Catholic leaders say they want across-the-board aid to all schools. Protestants say this threatens church-state separation, and independence of private schools.

Presidents of 28 Jesuit colleges, meeting in Washington, D.C., have suggested that the nation's private colleges be included in any program of federal aid to education designed to increase U.S. scientific talent.

Contrarily, a retired Methodist bishop, Ivan Lee Holt, told the 10th national conference of Protestants and Other Americans United for Separation of Church and State, "Other churches pay for their own education programs," and pointed out that while The Methodist Church has no parochial schools "it has a vast system of schools and colleges which it supports from church funds." He added: "It would not think of asking other churches to support its institutions."

SELL VINTEX PRODUCTS FOR Big PROFITS!



Top quality—money back guarantee—reputable, established firm—big profits for you.

Organizations by the thousand are piling up BIG PROFITS by selling the VINTEX line of nationally known household necessities—choice of 10 items.

Write for full details and send 10¢ for sample dishcloths.

VINE ASSOCIATES, BEVERLY 42, N.J.
Serving national organizations for over 30 years

MARTIN'S FLAGS

ALL KINDS ALL SIZES

DISPLAYS FOR CHURCHES AND ORGANIZATIONS

Prompt shipment Ask for our colorful WHOLESALE Catalog No. 58-T

MARTIN'S FLAG CO., FORT DODGE, IOWA

NEW LOOK, SAV-A-RUG— or the ugly look

HEEL HOLES! WHICH? SAV-A-RUG Piano Pedal Pad, with its new musical, "blend in" look is, of course, your answer. GIFT PKG. $4.95 PPd.

NOVEL ART
Box 190-Sunbury, Pa.

STOP UGLY HEEL HOLES NOW!

FREE EASTER CATALOG

SACRED MUSIC • PLAYS • HELPERS
PAGEANTS • CANTATAS • BOOKS

Write for Free Copy

RODEHEAVER HALL-MACK CO.
150 NINTH ST., WINONA LAKE, IND.

PULPIT & CHOIR GOWNS

Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Embroideries—Fabrics
Custom Tailoring for Clergymen

1837 *Marking 121 Years of Service to the Church and Clergy* 195

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

Help your Heart Fund

Help your Heart

TEENS TO 21

By Alberta Z. Brown. Help and understanding for teenagers' major problems—dating, money, religion, family, personality, marriage, careers, etc. $1.75

By the same author . . .

THE 7 TEEN YEARS $1.50

At your bookstore

THE BETHANY PRESS
St. Louis 3, Mo.

Choir Robes

ADDED Inspiration this Easter

A complete selection of distinctive styles and quality fabrics. All colors and shades. Send today for FREE catalog: C-13 (Choir Robes and Accessories); J-13 (Children's Robes); P-13 (Pulpit robes); CF-13 (Confirmation Robes).

COLLEGIATE CAP & GOWN CO.
CHAMPAIGN, ILL., 1000 N. MARKET ST.
NEW YORK 1, N. Y. 365 Fifth Ave. | CHICAGO 1, ILL. 228 N. LaSalle St. | LOS ANGELES 28, CAL. 1624 N. Cahuenga Blvd.

FREE SONG BOOK

SUNDAY SCHOOL SINGS

IF you're looking for a new songbook for your Sunday school, write today to PRAISE BOOK PUBLICATIONS, Mound, Minn., for your FREE copy of SUNDAY SCHOOL SINGS. *Please mention your church and position.* Here's just the book to teach and inspire children and young people in Sunday school, VBS, junior church, camp, Bible club. 122 favorite hymns and choruses. Handy 4¼"x 6" size. "Lie-flat" binding. Low quantity rates.

Praise Book PUBLICATIONS Mound, Minn. • Dept. T128

QUICKLY FOLD OR UNFOLD FOR CHANGING ROOM USES

Mitchell FOLD-O-LEG tables

TOPS OF MASONITE PRESDWOOD • FIR & BIRCH PLYWOOD • LINOLEUM • PLASTICS

MAXIMUM SEATING MINIMUM STORAGE

STRONG, RIGID TUBULAR STEEL LEGS

Send for folder with complete specifications.
MITCHELL MANUFACTURING CO.
2748 S. 34th St., Milwaukee 46, Wis., Dept. C

Look How Easily You Can Make $75 with "SPECIAL DELUXE" EVERYDAY CARDS

You make 75c on each $1.65 Special Deluxe assortment of 21 large, SLIM, 25c quality cards for all occasions. No experience needed to earn $75.00 on 100 spare time. 153 newest $1 and $1.25 assortments, studio-style and Religious greetings, new Note-Velopes, clever Gifts double your earnings. Bonus Gifts worth $10-$100 besides. Write for FREE Stationery samples, others on approval. Act fast, get $1.25 Gift Set on FREE offer.

$1.25 Gift Offered FREE

CREATIVE CARD CO., 4401 Cermak, Dept. 172-H, Chicago 23, Ill.

Schools supported from the public treasury must meet "the requirements of the supporting agency," the bishop emphasized. "It is hardly conceivable that the Roman Catholic Church would surrender the management" of its schools.

"Is it legitimate or right to use public funds to make Catholics, or Methodists, or Presbyterians?" he asked.

The Roman Catholic definition of religious freedom, Bishop Holt continued, differs from the Protestant. In Spain rights are denied to Protestants "with all the vigor of the old Inquisition days"; in Catholic-dominated Peru, Catholics are demanding that religion in "our Methodist schools be taught from Roman Catholic textbooks."

The United Church of Canada recently criticized Canadian Catholics for demanding more free broadcast time from the Canadian Broadcasting Corporation.

"We shall remain quite unimpressed by any Roman Catholic complaints until the Protestant French minority are treated equitably by the CBC in the province (Quebec) where there is a Roman Catholic French majority," editorialized the bi-monthly *United Church Observer.*

Prayers from Australian Bush

Prayers composed by tribeswomen of the Australian bush make up the worship service to be used the world over on World Day of Prayer, Feb. 21.

The prayers were selected by Melbourne church women. Bush people have no written language and live untouched by the space age, yet many are Christian and chant prayers to the beat of drums.

Each year a different nation, or people, is responsible for the world-wide worship service. The observance, started by a small group of women in 1887, has been an annual, international event since 1920. The U.S. observance is sponsored by United Church Women, a department of the National Council of Churches.

This year 25,000 U.S. communities are participating, some in unique ways:

- The Lord's Prayer in Indian sign language will be used in Wyoming.
- An 18-hour prayer vigil is scheduled in Wilmington, Del.
- Nearly 50 Dallas, Tex., businesses will hold devotional periods.
- Special services will be held in a bank and a department store in Richmond, Va.

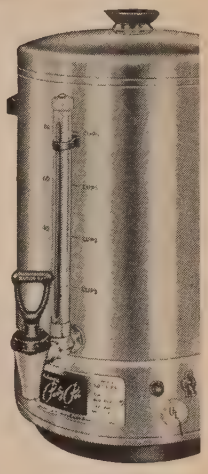
Young Adults—How Religious?

The religious boom appears to be a fizzle among 17 to 22-year-olds, the Gilbert Youth Research Company reports. A survey found:

Sixty-eight per cent of Protestants in this age group do not attend church

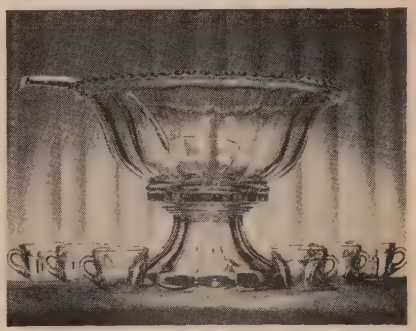
FREE TO YOUR GROUP

This new 80 CUP Coffee Urn . . . fully automatic Party Pot Perc®



Makes 20 to 80 cups. Gauge for easy, accurate measuring ends guesswork. Only 1 lb. coffee needed for 80 cups. Electric element guaranteed in writing for one year. New, sanitary, self-closing faucet. A $60 urn given for selling 60 dollar cans of M-K Pure Black Pepper or 60 bottles of M-K Vanilla.

. . . or this beautiful HOSPITALITY SERVICE



Large 75 Piece PUNCH BOWL SET . . . Two gallon heavy glass bowl and stand of classic design . . . a newly styled ladle of practically non-breakable plastic with silvered handle . . . and 72 matching punch cups. It's the added touch that means so much, for both formal and informal occasions. Given for selling only 48 dollar M-K items (Pepper or Vanilla).

M - K Vanilla from top-quality vanilla beans—6 oz. (Pure) or full ½ pint (Super Compound) $1 a bottle. M-K Pure Black Pepper—the world's finest—½ lb. can, $1.

EASY ORDER BLANK

Equipment wanted: _____ (specify)

Send us _____ cans M-K Pure Black Pepper
or _____ 6 oz. bottles Pure Vanilla
or _____ ½ pt. Super Compound Vanilla

ON CREDIT Ship M-K items as indicated. We'll sell them at $1 each and send you the money within 2 months. You will then send us the equipment specified above. (Two officers must sign names.)

CASH ORDER Ship both the equipment and M-K items indicated above. Enclosed is our check or money order for $_____. We are under no further obligation.

Extra free items included on all orders to cover shipping charges.

Organization .....
Address .....
1st Officer ..... Address .....
2nd Officer ..... Address .....

MARION-KAY PRODUCTS CO., INC.
House of Flavors®
Dept. 56-D Brownstown, Indiana

ORGANIZATIONS
Raise Money Easily

The Rembrandt of Pictorial Plates

Edwards' exquisite 10-inch pictorial plates are cherished mementos, a valuable source of income to your organization—an inspiration to all your members! Edwards' authentic commemorative designs are the Rembrandt of quality, superior etching-like reproduction of your building or scene on genuine porcelain of original ceramic patterns. Wholesale prices, organizations, only. Without obligation write for prices and beautiful free illustrated brochure. Ask for Folder T.

Edwards' CHINA & GLASSWARE CO.
CHESTERTOWN, MARYLAND

IT'S EASY TO MAKE
MONEY
FOR YOURSELF—YOUR ORGANIZATION

with
RUBBER SCRUBBER®
...THE FAST SELLING SCOURING PAD ADVERTISED IN LIFE!
1000 uses — 2 unique sides guarantee repeat sales!
write for FREE SAMPLES — DETAILS
RUBBER SCRUBBER CORP.
Dept. 149 WATERTOWN, N. Y.

Manufacturers of:
GOWNS
• Pulpit and Choir •
RELIEGIOUS SUPPLIES

Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods
CATALOG ON REQUEST
National CHURCH GOODS SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.

IS YOUR ENGLISH HOLDING YOU BACK?

I have helped thousands of men and women who have not had college training in English to become effective speakers, writers, and conversationalists. With my new C.I. METHOD you can stop making mistakes, build up your vocabulary, speed up your reading, develop writing skill, learn the "secrets" of conversation. Takes only 15 minutes a day at home. Costs little. 32-page booklet mailed FREE. Write TODAY! Don Bolander, Career Institute, Dept. 1522, 25 E. Jackson, Chicago 4, Ill.

regularly. For Jews, the percentage is 86, for Catholics, 24.

Fewer than 28 per cent of the Protestants consider themselves "religious." Jews, 26. Catholics, 72.

Ninety-one per cent of young adults of all faiths "never think" of turning to a clergyman for help in solving problems.

"Perhaps nowhere was this lack of interest in religion more evident," the researchers said, "than in the abysmally low scores on a simple Bible test."

Less than 30 per cent of the young adults passed the grade-school test. Not one in 10 could name Pontius Pilate as the man who turned Christ over to his crucifiers, and fewer than half knew that Moses led the children of Israel out of Egypt.

Seven out of 10 knew that Jesus was born at Bethlehem, that Joseph was a carpenter, and that the Romans controlled Judea at the time of Christ's birth.

Not one in 15 could name the person (Belshazzar) who saw the handwriting on the wall or the person (Esau) who sold his birthright for a mess of pottage.

Methodists—a Rural Lot

Roman Catholics outnumber Protestants in 14 of the 20 largest U.S. metropolitan centers. But Protestants predominate in rural areas, with Methodists ranking among the most rural of all Protestants.

These are findings of the National Council of Churches. Its report lists the six "Protestant" cities as Washington, Des Moines, Louisville, Minneapolis-St. Paul, Columbus, and Seattle.

The "Catholic" 14: New York, Buffalo, Boston, Chicago, Cleveland, Pittsburgh, Milwaukee, Philadelphia, Detroit, Dayton, San Francisco, St. Louis, Baltimore, and Los Angeles.

The Jewish percentage is far below Protestant and Catholic in all except Greater New York, which is 22.1 per cent Jewish, 10.7 per cent Protestant, and 34 per cent Catholic. The remainder claims no church affiliation.

New York has the lowest Protestant percentage of the 20, Washington the highest. Catholics rank lowest in Des Moines and highest in Buffalo.

The report lists the most metropolitan Protestant denominations as Protestant Episcopal, United Lutheran, Presbyterian USA, and United Church of Christ. Most rural, in addition to Methodist: Disciples of Christ, Southern Baptist.

Wanted: Catholics' Views

Possible Roman Catholic candidates for president and vice-president in 1960 should be asked to take public stands on controversial questions about church-state relations. So says Protestants and

CLASSIFIED ADS

CLASSIFIED ADVERTISEMENTS are [illegible] miscellaneous items of general interest to TOGETHER readers such as: Sale of personal property; [illegible] items wanted; Service offers of interest to individuals [illegible]; Help wanted; Business [illegible] Help wanted; Travel. No Agents wanted; [illegible] advertising. Rate 15¢ per word. Minimum [illegible] CLOSING DATE FIVE WEEKS IN ADVANCE OF PUBLICATION (15th). For [illegible] add $1.00. Address: TOGETHER—Classified Dept., [illegible] N. Rush Street, Chicago 11.

CASH MUST ACCOMPANY ALL ORDERS

BOOKS WANTED

RELIGIOUS LIBRARIES PURCHASED. Send list or request details. Baker Book House, Dept. TG, Grand Rapids 6, Michigan.

FOR SALE

FOR THE PERSON who wants to be in Lakeside, Ohio. Year round six room furnished home with carpeting, two baths, electric kitchen, glassed porch, storm windows, garage. Write Mary Ellen Hoffman, 909 California Ave., Pittsburgh 2, Pa.

MODERN LIGHT OAK ALTAR, lectern, pulpit and chair. In use 14 months. Absolutely new condition. Lincoln Methodist Church, 2009 W. 22nd Place, Chicago 8.

HELP WANTED

RETIRED MINISTER to supervise Membership and Visitation in flourishing suburban Washington, D.C. Church. Box T-12, TOGETHER.

HOUSEPARENTS (man and wife) to care for eighteen school-age boys. Bashor Children's Home, Goshen, Ind.

REGISTERED NURSE POSITIONS, SUPERVISOR, obstetrical nursing, salary based on qualifications; CLINICAL INSTRUCTOR psychiatric nursing, salary based on qualifications; GENERAL DUTY, rotating tours of duty, beginning salary $346.67 per month. ALL POSITIONS, 40 hour week, premium pay when working evenings or nights, three merit increases, social security, pension plan, group life insurance. Apply Chicago Wesley Memorial Hospital, 250 East Superior Street, Chicago, Illinois, a modern 617 bed general hospital affiliated with the Methodist Church and Northwestern University.

DIRECTOR OF CHRISTIAN EDUCATION—Challenging opportunity for experienced person. Write First Methodist Church, c/o the pastor, Chicago Heights, Illinois.

YOUTH DIRECTOR responsible for all youth work in Methodist Church (2,400 members) in residential Baltimore. Single, college education and experience preferred. Box T-13, TOGETHER.

HOBBY MATERIALS

LEARN PROFESSIONAL cake decorating at home. Free color-illustrated literature. Decor Secrets, Venice 10, Calif.

OLD GOLD AND JEWELRY

HIGHEST CASH PAID FOR OLD GOLD. Broken Jewelry, Gold Teeth, Watches, Diamonds, Silverware, Spectacles. FREE Information. ROSE REFINERS, Heyworth Bldg., Chicago 2.

POSITION WANTED

TEACHER DESIRES SUMMER governess position with a Christian family in a Vacationland. Write: Box T-11, TOGETHER.

REAL ESTATE

HOMES, FARMS, CAMPS. Request list, stating wants. Paul Boughton, Dolson Ave., Middletown, New York.

STAMPS

GIGANTIC COLLECTION FREE. Includes triangles, early United States, animals, commemoratives, British Colonies, high value pictorials, etc. Complete collection plus big illustrated magazine all free. Send 5¢ for postage. Gray Stamp Co., Dept. TO, Toronto, Canada.

TOURS

SEE HOLY LAND, NOW! Fourth Summer Odyssey leaves June 16; includes Mt. Sinai, Thebes, Babylon, Petra plus Europe. Fifth Christmas Pilgrimage leaves Dec. 5. Conducted by Bible professors; free lectures, budget priced, time payments. Bible Lands Seminars (phone 3751) Box 3-TL, Wilmore, Ky.

4th ANNUAL METHODIST EUROPEAN SEMINAR with RUSSIA extension. Write 1958 leader Rev. Tom Pendell, 5380 El Cajon, San Diego, Calif.

A FREE COFFEE URN to your group from READER'S DIGEST

- FULLY AUTOMATIC... electric, portable.
- Choice of 24-, 40-, 50-, 72-, 80-, and 120-cup sizes.
- From cold water to wonderful coffee without fuss, bother.
- No installation . . . just plug in.

w . . . your organization can get a new, LLY AUTOMATIC Coffee Urn by icolator, worth up to $79.95 . . . FREE! st have members obtain *as few as* 29 roductory Subscriptions at the special *lf-price* rate of only $1 for 8 months. at's all! It's easy because *everybody* ows, likes and wants The Reader's gest for themselves, or as the perfect t! Take advantage of this amazing offer send for details today!

ALLAN SCOTT, Dept. 6-F
THE READER'S DIGEST
PLEASANTVILLE, N. Y.

Order Any Book

. . . you see reviewed in TOGETHER at the publisher's advertised price—we pay the postage to you.

THE METHODIST PUBLISHING HOUSE
Since 1789

Order from House serving you
Baltimore 3 • Chicago 11 • Cincinnati 2
Dallas 1 • Detroit 1 • Kansas City 6
Nashville 2 • New York 11 • Pittsburgh 30
Portland 5 • Richmond 16 • San Francisco 2
Shop at our COKESBURY BOOK STORES in:
ATLANTA, 72 Broad St., N.W.
BOSTON, 577 Boylston St.
LOS ANGELES, 5244 Santa Monica Blvd.

Pews, Pulpit & Chancel FURNITURE

EARLY DELIVERY
. . .
WRITE FOR FREE CATALOG

J. P. REDINGTON & CO.
DEPT. 2 SCRANTON 2, PA.

FREE OUTFIT STARTS YOU IN BIG MONEY SHOE BUSINESS!

Run your own profitable 'shoe store' business **from home!** Represent fast growing million dollar firm in spare or full time. We give you—**FREE**—complete Starting Outfit that makes you **$217.00 EXTRA each month for just 2 easy orders a day.** You feature 195 t-selling dress, sport, work shoe styles for men and men. Air-cushion shoes, many other special features! es 2½-15—widths AAAA to EEEE. Draw on 200,000 pair ck. Also horsehide jackets. Start now selling to friends, ks where you work. Rush postcard for FREE Outfit!
ASON SHOE, Dept. A-173 . CHIPPEWA FALLS, WIS.

CHOIR ROBES
Newest colorfast fabrics available.
Write for Catalog A-74
E. R. MOORE CO.
268 Norman Ave., Brooklyn 22, N. Y.
932 Dakin St., Chicago 13, Ill.
1641 N. Allesandro St., Los Angeles 26, Calif.

Other Americans United for Separation of Church and State in a statement marking its 10th anniversary. It wants candidates to be asked:

1) Whether they "personally approve" of Roman Catholic law requiring special church permission to send students to non-Catholic schools.

2) Whether they favor granting public tax money to parents of children attending parochial schools.

3) Their policy on the appointment of an ambassador or special representative to the Vatican.

Two Methodists signed the statement: Bishop G. Bromley Oxnam, Washington Area, and Glenn L. Archer, POAU executive director.

POAU also is warning against the formation of any political party based on religious affiliation, saying this would inevitably lead to "political manipulation of . . . church affairs."

GI Morals—Two Views

Are American GIs immoral?

Two traveling American clergymen have come back from different parts of the world with conflicting ideas. (See Gordon Gaskill's articles, *How Bad Are GIs Abroad?* in June and July issues of TOGETHER.)

Methodist Bishop Donald H. Tippett of the San Francisco Area, back from a Far Eastern tour, deplored the low morals of some American servicemen in South Korea. He said he knew of one military unit that "used to bring in girls by the truckload."

Tippett said an estimated 80 babies fathered by U.S. servicemen were abandoned every week in Pusan.

Contrarily, Dr. Edwin T. Dahlberg of St. Louis, Mo., president of the National Council of Churches, who recently returned from an Alaskan tour, thinks that "in many ways the moral and spiritual insights of our military men are way ahead of the attitudes in our civilian life."

Both clergymen criticized governmental economy measures in which the air force alone is losing 117 chaplains.

G3LQK Calling Methodists

Methodists are turning to the use of ham radio to promote Christian friendship throughout the world.

It's the brain child of the Rev. Arthur W. Shepherd, a Methodist minister in England, who recently put his plan to work with boys in his church. Now the Huddersfield South Methodist Radio Club is in regular communication with hams in the U.S. and British Isles.

The purpose is to build a church amateur-radio network in the world so Methodists can join a low-cost "fellowship of personal conversation."

Shepherd hopes to compile a list of Methodist hams to develop Methodist amateur-radio clubs around the world.

Monroe FOLDING BANQUET TABLES

Direct Factory Prices & Discounts To Churches, Clubs, Lodges, Schools and All Organizations.
Over 46,000 institutions own and use modern Monroe Folding Banquet Tables.
AND MONROE TRUCKS
Write for the new MONROE 50TH ANNIVERSARY CATALOG of Folding Tables, Folding Chairs, Trucks, Movable Partitions, Folding Risers, etc. Get our special prices, quantity discounts, also terms.
Monroe Co., 59 Church St. Colfax, Iowa

Your Standard of Excellence since 1912

CHOIR ROBES
Your choir will look its best, sing its best, in our robes of colorful and long-wearing fabrics, custom-tailored for the perfect fit.
PULPIT ROBES — made the quality way to keep their "Sunday" look for years.
Write for Catalog F-2
BENTLEY & SIMON INC
7 West 36 St., New York 18, N. Y.

Since 1889 LEADING DESIGNERS and CRAFTSMEN of
STAINED GLASS
CHURCH FURNISHINGS & BRONZE TABLETS
PAYNE-SPIERS STUDIOS
48-54 EAST 13th ST. • PATERSON 8, N. J.

LADIES!
Discover how
Graceline NAPKINS
have brought success to thousands of fund-raising projects . . .

MAIL THIS COUPON TODAY . . . for your FREE samples!

The Grace Line Co. / 801 LaSalle Ave. Minneapolis, Minn.
Without obligation, send ACTUAL NAPKIN SAMPLES and quantity prices. Dept. T28
Name_____
Address_____
City_____ Zone____ State_____

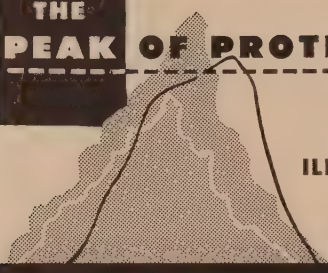
Earn Money for that "RAINY DAY"
WITH BEAUTIFUL...
Southern Belle
UMBRELLAS

SELLING PRICE
$6.98
WE PAY SHIPPING
30 DAYS CREDIT
TO ORGANIZATIONS
SIX BEAUTIFUL COLORS

A delightful solid color ladies umbrella, with scalloped edges. White lining with scattered roses, completely covers inside ribs. Semi - long crook handle with silken tassel.

Send your name, address, organization name and position, for your FREE Umbrella and details on how your organization can earn $18.98 profit on the first dozen Southern Belle Umbrellas.
HOWARD B. GILLMORE • BLOSSBURG, PA.

CAMP AND CONFERENCE DIRECTORS
FOR THE PEAK OF PROTECTION —CONSULT US.



MEDICAL EXPENSE
ILLNESS AND ACCIDENT Coverage
OUR CLAIM SERVICE IS DESIGNED FOR YOUR GROUP.
BROTHERHOOD MUTUAL LIFE INSURANCE COMPANY
230 E. BERRY STREET FORT WAYNE 2, INDIANA

RAISE MONEY EASILY and with Dignity
Correspondence Notes and Envelopes
EACH SHEET WITH A PHOTO OF YOUR CHURCH
a Year-Around Seller!
Quickly, easily sold for $1 per box of 24 sheets and 24 envelopes. *Generous profits for your church group.* No experience necessary. For samples and full information, just write:
SPALDING PUBLISHERS, Dept. A 754 E. 76th St., Chicago 19, Ill.

Together's ...electronic brains need your number

The numbers on your mailing address label identify you! When writing TOGETHER about your subscription, always enclose an address label from the latest issue — or copy the code number line, name and address exactly as printed on the labels. Although TOGETHER utilizes the latest electronic machines to handle your subscription, its measure of service depends largely upon your understanding and cooperation. Help yourself to better, faster service. Feed our electronic machines the numbers they need.

Send all address changes and all correspondence to:
Together /BUSINESS OFFICE
740 North Rush Street • Chicago 11, Illinois

His address is 11 Station Lane, Ber Brow, Huddersfield, Yorkshire, En land.

Minnesota Politics— How Honest?

Minnesota's ethics and morals are for study. In an unusual move, Go Orville Freeman has named two wom and 10 men to a committee to probe t state government's standards. The gro —five members of which are religio leaders—will report before the legis ture meets in 1959.

Lobbying, campaign methods and nancing, and conflicts of interest alrea have been discussed, Dr. Charles Turck, committee chairman and pre dent of Macalester College, announc

NEWS DIGEST . . .

DEDICATION. Former Defe Secretary Charles E. Wilson will spe Mar. 14 at services dedicating $60 000 Wilson Science Hall (named his father, Thomas E.) at Mount Uni College, Alliance, Ohio.

HIGH UP. Perched 14,000 feet abo sea level in the towering Andes Mou tains of Peru, the Methodist chu at Cerro de Pasco (pastored by t women) now claims it's the high Methodist church in the world.

BIBLE TV. Bible class of six u versity students, taught by the R George M. Docherty, Presbyterian, v launched in Washington, D.C., l month by American University, Methodist-related school, in co-ope tion with the National Capital A Council of Churches and stati WMAL-TV.

SUFFERING AND SERVIC With communion offerings increasi 15 per cent, U.S. Methodist churc gave over $404,000 in the last months of 1957 to support overseas lief, military-camp activities, and t commission on chaplains.

TAKE STAND. Negro bishops ha adopted a resolution favoring "event abolition" of the Central Jurisdicti and approving the "open door polic by which their conferences will merged into the other geographi jurisdictions "when and as both grou are ready."

ON BROADWAY. Said to be t first church-produced film short e to run on Broadway, a full-color a mated cartoon, *The Candlemaker*, l opened in New York. Film, cited the Edinburg Festival and Londo Film Festival, was produced by t Lutheran Laymen's Movement Stewardship.

Shopping TOGETHER

For practical shoppers, here's a practical way to buy—by mail. These items are recommended. But your money will be refunded if you aren't satisfied and return items promptly (except personalized). Prices are postpaid; please enclose payment.

'our Seasons' Fun—Your family or your teen-agers may have ear-round barbecuing fun with this *indoor-outdoor grill.* It fits any replace, is easily set up. In summer, move it outdoors. Requires no ools; just lengthen or shorten by screw adjustment. The 14 x 17-inch ickel-plated rack may be adjusted to height above fire, and swings in nd out for easy food handling. $6.95. *Colonial House, Dept. T-8, Box 160, Edina, Minn.*

Golden Eagle Motif—This golden metal *eagle magnifier* is rich-looking accessory on the lesk at home or in Dad's office. Mother will use it as a gleaming lecorator accent and as a paper-veight. Your hobbyist will use he 3-inch magnifying glass for iewing stamps or small items. t's also just right for reading he telephone book or dictionary. 1.98. *Helen Gallagher, Dept. T, 13 Fulton St., Peoria, Ill.*

Trunk Organizer — You'll find trunk room you didn't know you had! Abolish clutter by slipping this plastic *tire caddy* over the spare tire. It gives you a place for everything—tools, flares, car polish, rags, brushes. Protects luggage from scuffing and dirt. Trunk organization saves Dad time and headaches when he's trying to fit in luggage or boxes. $1.50. *Magic Mold, Inc., Dept. T, 473 Livonia Ave., Brooklyn, N.Y.*

Imagination Stretchers — This set of funny hand puppets will stimulate hours of creative play, for they're just waiting for your children to bring them to life. All kinds of dramas are wrapped up in these little characters. They are *surprise puppets,* too! Each contains 8 prizes, 16 stunts and games, and a squeaker for its voice. Fine for stay-a-beds. Made of painted plastic and percale, 6½ inches tall. Specify pirate, bear, or clown. $1 each. *Susan Smith Co., Dept. T, Carpentersville, Ill.*

Your Address Labels, 1000—$1

ANY MESSAGE UP TO 4 LINES neatly printed in black on white, gilt edged gummed paper 1½ in. long. Packed with 3 in. PLASTIC BOX and padded in books. WE TELL YOU OUR SIZES. Use on checks, lunches, books, letters, phono records. 1000 for $1 ppd. (via air, add 18¢) Any 5 or more orders, 80¢ each; any 10, 75¢ ea.; any 25 or more, 60¢ each. Great for gifts as everyone needs labels. Guaranteed to please. Prompt delivery. Bruce Bolind, 215 Bolind Bldg., Montrose 28, Calif. Thank you kindly.

Bishop Oxnam

Let's Get Acquainted

OF HIS LATEST WORK, *A Testament of Faith,* **Bishop G. Bromley Oxnam** recently said: "It was the toughest book I ever wrote." To complete the volume, he wrote steadily every morning for two summers. It is difficult, the bishop explains, to write about faith. Nevertheless, in response to a request from Little, Brown & Co. for an "honest book on faith," he undertook the project. And now we are happy to share a sample of his thought-provoking volume in *I Believe in Man,* an excerpt from the book, on page 10. This, the sixteenth book authored by the bishop, won't be his last. Already he is at work on an anthology of social justice. Bishop of the Washington, D.C., area, Bishop Oxnam is co-president of the World Council of Churches and will take office in April as president of Methodism's Council of Bishops.

●

Dr. Alan Walker, Australian Methodist evangelist, spent 18 months in the U.S., learning, as he traveled, what is wrong and what is right about American Methodism. Now in *A Look at Us . . . From Down Under* (page 15) he gives his opinion of our assets and liabilities as Methodists. Walker taught for six months in the Boston University School of Theology, spoke in 40 states, attended the General Conference, the World Methodist Conference, and over 20 annual conferences. He visited missions and university campuses, and took a hard look at Americans and our way of life. Leader of the Australian Mission to the Nation, he lives in Sydney with his wife and four children. He is the author of 14 books, the latest of which is *The Whole Gospel for the Whole World.*

●

Peg Keilholz settled down at TOGETHER last June after a series of moves in which she and her family became, in five years, members of the congregation of four different churches—all of them building. Thus she came face to face four times with the problems church women must consider in planning a church kitchen. In *How to Feed Hungry Methodists . . . in a Hurry* Peg has run down solutions to many of these problems. She got her answers by talking with women from 15 churches about their new kitchens. Actually, kitchens long have been of interest to Peg. Onetime woman's editor of *Country Gentleman,* she has won recognition as an authority on foods and homemaking, and is a nationally known writer in these fields.

OUR CAMERA CLIQUE

Surprised, weren't you, to find that The Methodist Church is in the movie and TV business? Well, you know all about it now that you've seen the pictorial, *Methodism's Hollywood,* on page 23. This was pictured by TOGETHER photographer, **George Miller,** who also did *Talents for Christ* in this issue. Look for more of George's photo stories in future issues of TOGETHER.

Cover—Owen-Black Star • 17—George Holm • 19—Top-Chicago Tribune; bot.-L. Covello • 23—Ernest Allen • 24-25—George Miller • 33—San Francisco Examiner • 35—Robert Nunn • 36—Florida Southern College • 37—Wright • 38—Top-Owen-Black Star • 39—Frank Miller • 40—Fred Pickens • 41—Rt.-Ray-Black Star; lf.-Lawrence Williams • 43—Patterson-Black Star • 49—Top-Dept. of Defense, bot.-Clark-Proffitts • 50—Wide World • 57—Howill • 63-64-65—George Miller • 66—Religious News Service

INDEX TO ADVERTISERS

BOOKS

Pa

Abingdon Press 4,
Bethany Press .....
Henry H. Halley .....
Macmillan Company .....
Methodist Publishing House 66,
Oxford University Press .....
Praise Book Publications .....
Fleming H. Revell .....
Rodeheaver Hall-Mack Company .....

CHURCH FURNISHINGS

J. Theodore Cuthbertson, Inc. .....
Heywood-Wakefield Company .....
Martin's Flag Company .....
Methodist Publishing House .....
Mitchell Manufacturing Company .....
Monroe Company .....
Payne-Spiers Studios .....
J. P. Redington & Company 52,
Shwayder Brothers, Inc. .....

FUND RAISING SUPPLIES

Creative Card Company .....
Edward's China & Glassware Company...
Howard B. Gillmore .....
Grace Line Company .....
Marion-Kay Products .....
Mason Shoe Manufacturing Company....
Odor-Aire, Inc. .....
Reader's Digest .....
Rubber Scrubber Corp. .....
Spalding Publishers .....
Vine Associates .....
World Wide Art Studios .....

GENERAL—HOME

Fleischmann's .....
Novel Art .....
Olson Rug Company .....Back co
Postum .....

INSURANCE

American Bible Society .....
Board of Missions .....
Brotherhood Mutual Life Ins. Co. .....

MUSICAL INSTRUMENTS

Accordion Manufacturers .....
J. C. Deagan, Inc. .....

PERSONAL

Career Institute .....
Dahlberg Company .....

SCHOOLS

Pennington .....
Tilton .....

VESTMENTS

Bentley & Simon, Inc. .....
Collegiate Cap & Gown Company .....
Cox Sons & Vining, Inc. .....
E. R. Moore Company .....
National Church Goods Supply Co. .....

Christian Symbolism

By MARTIN ROPER

NEXT SUNDAY, take a look at the beautiful symbols in your church. You'll probably see a cross, perhaps the monogram "IHS," maybe a lamb, or candles.

Why do these objects appear so frequently in Christian churches? Christian symbolism, a tradition nearly as old as the Christian faith itself, provides the answers. For centuries, visual symbols have represented spiritual ideas and values. Today, as one scholar has said, "There is a silent ministry of outward things . . . that have an inner meaning."

In the catacombs beneath Rome, early Christians used religious symbols during the first four centuries after Christ. There they decorated sepulchers with symbolic pictures of flowery meadows and bushes, representing paradise, and good shepherds, signifying God's protection of those who had died.

Use of Christian symbols spread rapidly shortly after the year 300. The spark came from Constantine, first Christian emperor of Rome, when he decorated the shields of his soldiers with a cross and adopted *Chi Rho*—first two letters of the Greek word for Jesus Christ—as his monogram.

Of ancient origin, too, is the fish symbol, derived from Greek words meaning "Jesus Christ, Son of God, Savior," the first letters of which, in Greek, spell fish. Once used as a secret Christian password, the fish in visual form signifies union with Christ.

On these pages are pictured some of today's most commonly used symbols; when you see them in a church you will know what they signify.

God the Father: Oldest known symbol representing God and his guiding power is the *Hand of God,* which has many variations. *Yod in Triangle* is composed of *Yod,* first letter of the Jewish word for God, and an equilateral triangle representing the Holy Trinity. *Yahweh,* Hebrew for God, also represents God the father and here is superimposed on a circle radiating light.

God the Son: In addition to the fish, symbols for God the Son include the *Lamb of God,* shown with a three-rayed nimbus (figuratively a godly cloud) and a banner which represents

Hand of God

Yod in Triangle

Yahweh

GOD THE FATHER

The Fish

Lamb of God

Light of the World

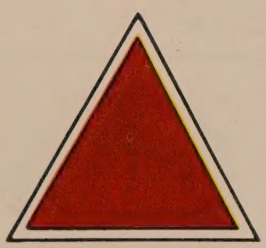
GOD THE SON

Flame

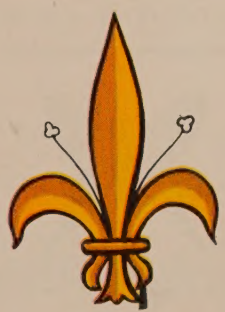
Dove

Menorah

GOD THE HOLY SPIRIT



Triangle



Fleur de Lis

Trefoil

THE HOLY TRINITY

SACRED MONOGRAMS

Gethsemane

Crucifixion

Resurrection

CHRIST'S SUFFERING

Latin

Greek

Celtic

Maltese

THE CROSS

St. Peter

St. Mark

St. Paul

NEW TESTAMENT CHARACTERS

Church

Resurrection

Bible

DOCTRINES

Christ's victory over death. *Light the World* stems from Christ's descri tion of himself. In today's church incidentally, pairs of altar candlestic signify Christ's divinity and humani

God the Holy Spirit: *The Flame* derived from Acts 2:3, with clov tongues of fire representing the sev gifts of the Holy Spirit (Revelation 12). Commonest symbol for the Ho Spirit is the *Dove,* often shown refres ing itself by sipping from a basin re resenting the water of life. *Menorah,* traditional Hebrew holy candelabru represents the seven gifts of the Ho Spirit: power, wealth, wisdom, migh honor, glory, blessing.

The Holy Trinity: Perhaps t most frequently used symbol for t Holy Trinity is a *Triangle;* its thr equal sides signify equality. Often use too, are the *Fleur-de-lis,* "flower of t lily," and the three-lobed *Trefoil.*

Sacred Monograms: Shown first *Chi Rho,* the oldest. Next are t Greeks' first and last letters, *Alpha* a *Omega.* Last are the three letters, *IH* that begin the Greek word for Jesu and the letters with a cross.

Christ's Suffering: Christ's angui in *Gethsemane* is symbolized by co bining the cross of agony (point ends) with a chalice. Well known Christians is the *Crucifixion* figure Christ upon his cross, at the top which is Pilate's superscription. T rising sun illuminating an empty cr represents *Resurrection* morn.

The Cross: This is the most famili symbol in Christendom. The *Lat Cross* is especially widely used. Equ arms on the *Greek Cross* make it usef for decoration, while the more elabora *Celtic Cross* is often seen on jewel The *Maltese Cross* gets its name fro the island of Malta, where it originate

New Testament Characters: *Peter* is represented by an inverted cr on a shield, symbolizing his modest quest to be crucified head down. Ma thew, Mark, Luke, and John are sy bolized by winged creatures (wing man, lion, ox, and eagle), the fo mentioned in Revelation 4:7. For *Paul,* the symbol is a shield on whi lies an open Bible showing the Lat words *Spiritus Gladius* (sword of t spirit).

Doctrines: *The Church* traditional is visualized as a ship carrying believe over the stormy sea of life. Freque symbol for the *Resurrection* is a butte fly; for the *Bible,* a lamp, suggested Psalms 119:105, "Thy word is a lam to my feet and a light to my path."

Your Home is on his Circuit today

Methodism has always been an out-going faith. John Wesley took religion to the Welsh miners. Francis Asbury took religion to the frontier, and as America spread westward, other Circuit Riders continued his tradition. In their saddlebags, we are told, they took not only the Holy Scriptures, but also the best books their slim purses could afford, that reading—education—and religion might go hand in hand.

In the same manner, The Methodist Publishing House "goes out" today and wherever you live in the United States, your home is on the circuit. While the House is in all respects a Church agency, its services are largely designed for the individual churchman. Books and magazines for the home are among its chief products.

Each year The Methodist Publishing House publishes sixty new books, prints these and older titles in quantities exceeding 2,000,000, and along with the best offerings of all other publishers makes them available to the reader. Twelve mail order houses—fifteen bookstores—across the nation bring books close to every reader in every section of the country. From these centers, by efficient delivery services, nobody's mailbox is far away.

Just as the postman brings *Together* to your home, so can he bring you books from The Methodist Publishing House—books for every reading taste.

The mounted Circuit Rider is the symbol of The Methodist Publishing House. Your home is on his circuit.

The Methodist Publishing House

Please order from House serving you

Baltimore 3 • Chicago 11 • Cincinnati 2 • Dallas 1 • Detroit 1 • Kansas City 6
Nashville 2 • New York 11 • Pittsburgh 30 • Portland 5 • Richmond 16 • San Francisco 2

Shop at our COKESBURY BOOK STORES in these cities:
Atlanta, 72 Broad St., N. W. • Boston, 577 Boylston St.
Los Angeles, 5244 Santa Monica Blvd. • Nashville, 417 Church Street

© ORC

FREE
Accent Rugs
(*$5 to $16 Value*)
just for TRYING room-size Olson Rugs. If not delighted, return for refund and keep Gift Rugs.

2 RUGS IN ONE
Use Both Sides LIKE GETTING ONE RUG FREE

←One of our many New Broadloom Tweeds
Practical, up-to-date beauty and luxury for every room.

EASY MONTHLY PAYMENTS if you wish.

Like over 3 Million Customers, You, too, can have . . .

Finer RUGS the Magic OLSON way

. . . at about ½ the Price You Expected to Pay!

"IF you will send me your Old Carpets, Rugs, and Clothing at my expense, I GUARANTEE to send you the finest and longest wearing Broadloom Rugs or wall-to-wall Carpeting you ever had for so little money."

Pres. Walter Olson

IT'S ALL SO EASY. Why pay for materials when you have so much of your own—more than you realize? Because you furnish so much of the material, you get heavier, more luxurious Broadloom (*almost ½ inch thick*) for far less money. Every square yard weighs over 3½ pounds.

By the Famous Olson Process, the valuable wools and materials in discarded carpets, rugs, clothing, etc., are scientifically reclaimed like new, sterilized, shredded, bleached, merged, redyed, spun with choice **New Wools** and woven within a week into deep-textured, new, two-sided Broadloom with the twist weave beauty of luxury-priced wool rugs—at about half the cost. Customers say, "Olson Rugs wear like iron—they are lovely enough for the finest homes."

You Risk Nothing by a Trial. We guarantee to please you or pay for your materials. Our 84th year. You save by mail direct from the factory. No salesman will bother you. We pay Freight or Express on old material from any state.

Write Your Name and Address — Cut Out Card and Mail

FROM:-

YOUR NAME.....

ADDRESS.....

TOWN.....STATE.....

No Postage Stamp Necessary If Mailed in the United States

BUSINESS REPLY CARD
First Class Permit No. 66, Chicago, Ill.

Postage Will Be Paid By—

OLSON RUG CO. Dept. A-23

Catalog Division Chicago 41, Illinois

FREE New Olson Book —Gift Rug Coupon

49 Model Rooms, Rugs, in Full Colors

Cut Out Card—Mail Today

(NO STAMP NEEDED — JUST DROP IN MAIL BOX)

This is a new type *Coupon-Postcard* that requires no stamp or envelope. Just cut out along red dotted line, write your name and address in the space provided and drop in any mail box. Pay no attention to any printing on back of card. By return mail you'll receive the beautiful Olson Rug and Decorating book Free and your Gift Rug Coupon.

CHOICE of new patterns regardless in your material in a week—up wide, seamless, a

Lovely TWEEDS
Solid Colors
Embossed Effects
Early American
Oriental Designs

If You Have No C you can buy O outright at factor

OLSON RUG CO., Chicago New York San Francisco